

ASBURY SEMINARY
1089053779



ABSTRACT

Ministerial Burnout Causes and Prevention: A Retreat Model for Clergy Self-Care Renewal and Support

Bruce N. Ursin

Experiencing and modeling "Wholeness" in the pastoral ministry is the issue this study addresses. How can a pastor remain "alive and vital" in the parish ministry? This project/dissertation offers a retreat model entitled "Wholeness In Ministry", that answers the above question.

Chapter 1 sets the setting for the project, including the assumptions and problem statements. Chapter 2 examines the special dynamics of clergy stress and burnout. The unique problems of parish ministry stress are included. Chapter 3 elaborates on several coping strategies pastors may incorporate into their lifestyle that can help them deal with the pressures in ministry. A theology for self-care is also addressed in Chapter 3. Chapter 4 centers on the retreat model "Wholeness In Ministry". The development of the retreat, as well as the design and schedule, are shared in

Chapter 4. The retreat experience is also discussed.

The strengths and weaknesses of the retreat are analyzed in

Chapter 5, followed by final conclusions offered in Chapter 6.

MINISTERIAL BURNOUT CAUSES AND PREVENTION:
A RETREAT MODEL FOR CLERGY SELF-CARE, RENEWAL, AND SUPPORT

BY

BRUCE N. URSIN

A proposal for the project-dissertation submitted in partial
fulfillment of the requirements for the degree of

DOCTOR OF MINISTRY

ASBURY THEOLOGICAL SEMINARY

1989

Approved by *Bruce N. Ursin*
Department *Spiritual Formation*
Date *April 18, 1989*

© 1989

BRUCE N. URSIN

ALL RIGHTS RESERVED

AUTHORIZATION

In presenting this Project/Dissertation in partial fulfillment of the requirements for the D.Min. degree at Asbury Theological Seminary, I agree that the B. L. Fisher Library shall make it freely available for reference and study. I further agree that permission for copying of this Project/Dissertation, in part or in whole, for scholarly purposes may be permitted by the Library. It is understood that copying or publication of this Project/Dissertation for financial gain shall not be allowed without my written permission.

Signed _____.

ACKNOWLEDGEMENTS

I am grateful to several persons who loved and supported me throughout this project:

To my wife, Susan, and daughter, Christina, for their love, prayers, and inspiration.

To my family who supported me financially as well as spiritually, throughout my D.Min. studies.

To my Congregational Reflection Group and the Ft. Dodge District Committee on Evangelism and Spiritual Formation. Their vision made this project a reality.

To the Gowrie-Callender and Sheldon churches for their patience and support.

To my advisor, Dr. J. Steven Harper, who sowed the seeds in my life for this project.

To Troyce Fischer for her advice and excellent leadership.

To Linda Miller for her typing skills and encouragement.

TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS	iii
 CHAPTER	
1. The Nature and Scope of the Project/Dissertation	1
The Setting and Occasion of the Project . . .	1
Assumptions and Problem Statement	3
The Development of the Project and the Shape of the Dissertation	4
2. The Dynamics of Clergy Stress and Burnout . . .	6
The Problem of Burnout	6
Clergy Who Are Most Affected	9
Clergy Burnout Cycle	11
The Special Dynamics of Parish Clergy Burnout	14
3. Coping Strategies and Self-Care	19
A Theology of Self-Care	19
Spiritual Formation for the Pastor	27
The Need for Intimate Relationships	30
Regular Exercise	32
Taking Time Off	34
Developing a Support Network	35
4. Methodology	46
The Developmental Phase	46
The Retreat Design and Schedule	52
The Retreat Experience	57

5. Analysis of the Project	74
Personal Analysis	74
Participant Analysis	78
6. Conclusions	86
Appendices	91
A. Letter from District Superintendent and publicity material	92
B. Coat-Of-Arms	96
C. Nine Areas of Ministry Burnout	97
D. Burnout Inventory	99
E. Worksheets on Junk Thoughts	103
F. Whole Person Health Appraisal	108
G. Implicit-Explicit Theology	113
H. Relationship Survey	115
I. Evaluation	116
BIBLIOGRAPHY	117

CHAPTER 1

The Nature and Scope of the Project/Dissertation

The Setting and Occasion of the Project

I have been a United Methodist Pastor in the Iowa Conference since 1980. Throughout those eight years I have witnessed and experienced the joys and concerns of parish ministry. Parish ministry can be tremendously demanding as well as rewarding. Roy Oswald of the Alban Institute claims that at least one clergy person in four is "burned out". This does not imply that they are inactive in parish ministry. They are still able to perform their pastoral functions with skill and concern. The difficulty is that often they have lost their zest and enthusiasm for ministry.¹ This malaise can be compared to soil erosion. Erosion in one's ministry usually occurs gradually, often imperceptibly, until at its worst stages the pastor becomes depleted, cynical and disillusioned.

I do not believe God calls pastors into a parish ministry to become defeated and disillusioned servants. When a pastor is not functioning in a healthy manner emotionally,

¹ Roy Oswald. Clergy Stress and Burnout. (Minneapolis, Minn. Ministers Life Resources, Inc. 1982), p. 12.

physically or spiritually, the local church suffers the consequences. Often ministers are giving themselves to others sacrificially while failing to develop adequate support and self-care strategies for themselves. Unless there is care given to the caregivers, spiritual erosion, loss of passion and even burnout can result.

As a pastor in the Ft. Dodge District of the Iowa Conference, I became aware of some of these needs through observation and personal experience. This project/dissertation was developed to address the issue of wholeness in ministry. How can pastors stay "alive and vital" in the parish? This study was concluded while I served the Gowrie-Callender charge within the Ft. Dodge District. There are forty-six pastors serving churches in the Ft. Dodge District. During my five years of ministry within the District, I served on the District and Conference committees of Evangelism and Spiritual Formation. It was my intention to work within the system of the church to develop a program for renewal and support for the clergy. Our Bishop, Reuben Job, has encouraged my study by his continued emphasis on renewal of the laity and clergy of the Iowa Conference. Our District committee sought to provide opportunities for spiritual growth and renewal for the laity and pastors of our District. This project/dissertation is an attempt to develop a District Retreat Model, for clergy self-care, renewal and support. A three-day retreat, entitled "Wholeness In

Ministry" was developed to be a catalyst for an ongoing support system for the clergy of the Ft. Dodge District.

Assumptions and Problem Statement

The District Retreat Model is based upon the assumption that renewal in the church must begin with renewal of the clergy. The laity will find it difficult to hear the "Good News" from a "burned out" pastor. It is also assumed that pastors who participate in a "Wholeness In Ministry" retreat will see the need for an ongoing support system. It is assumed thirdly, that an ongoing monthly covenant support group for pastors will be the result of the "Wholeness In Ministry Retreat".

With these assumptions in mind, the problem addressed by the project/dissertation can be stated in five questions:

- 1) What are the special dynamics of parish clergy stress and burnout?
- 2) What are the biblical and theological principles for self-care and wholeness for the clergyperson?
- 3) What support systems are needed for parish clergy in the areas of self-esteem, intimate relationships, spiritual formation, and in the development of a support network?
- 4) To what extent will the "Wholeness In Ministry" retreat be an effective catalyst for enhancing renewal and support for clergy in the Ft. Dodge District?
- 5) Can the "Wholeness In Ministry" retreat model be a viable program for clergy

support and renewal throughout the Iowa Conference and the general church?

The Development of the Project and the Shape of the Dissertation

The foundation for the project/dissertation was laid by research in the issues raised by the five questions in the Problem Statement. For question one (concerning the special dynamics of clergy stress and burnout) several sources were examined. A review of the literature pertaining to this question is reviewed in Chapter Two. An examination of the special problems clergy experience is also addressed in Chapter Two.

For questions two and three (the biblical and theological principles for self-care and wholeness and the support systems needed for parish clergy, several strategies for self-care are examined. Resources from the Behavioral Sciences and Pastoral Theology will be examined in Chapter Three.

From the research on these three questions, Chapter Four has evolved. The District Retreat Model, "Wholeness In Ministry" will be analyzed in this chapter. A description of how the "Wholeness In Ministry" retreat was conceived, designed and implemented is the content of Chapter Four.

Chapter Five will reflect on the outcome of the project. It addresses question four of the Problem Statement. The

strengths and weaknesses of the retreat will also be examined in Chapter Five.

Chapter Six will address question six of the Problem Statement. Chapter Six will again address the Problem Statement as related to the shape of the project and offer suggestions for further study.

CHAPTER 2

The Dynamics of Clergy Stress and Burnout

"I am appalled at what is required of me. I am supposed to move from sick-bed to administrative meeting, to planning, to supervising, to counseling, to praying, to trouble-shooting, to budgeting, to audio systems, to meditation, to worship preparation, to newsletter, to staff problems, to mission projects, to conflict management, to community leadership, to study, to funerals, to weddings, to preaching. I am supposed to be "in charge" but not too in charge, administrative executive, sensitive pastor, skillful counselor, public speaker, spiritual guide, politically savvy, intellectually sophisticated. And I am expected to be superior, or at least first rate, in all of them. I am not supposed to be depressed, discouraged, cynical, angry, hurt. I am supposed to be up-beat, positive, strong, willing, available. Right now I am not filling any of those expectations very well. And I am tired" (A clergyman).²

Stress that leads to burnout can be experienced in many professions. Clergy stress and burnout, however, have several unique dynamics. This chapter will attempt to review some of the literature pertaining to the causes and dynamics of clergy stress and burnout.

The Problem of Burnout

Herbert J. Freudenberger was one of the first to define and explain the dynamics of burnout among professional persons. He describes burnout as "a state of fatigue or frustration brought about by devotion to a cause, a way of

² Barbara G. Gilbert. Who Ministers to Ministers? Alban Institute, Inc., Washington, D.C., 1987, p. 3

life, or relationship that failed to produce the expected reward." Freudenberger goes on to state that "whenever the expectation level is dramatically opposed to reality and the person persists in trying to reach that expectation, trouble is on the way."³

In their book Burnout, Edelwich and Brodsky define burnout as a "progressive loss of idealism, energy and purpose experienced by people in the helping professions."⁴ They have identified four stages that lead to burnout or disillusionment among persons in the helping professions. Enthusiasm marks the first stage. The person entering the job has high hopes and unrealistic expectations. The next step is stagnation. The job is not perceived as thrilling enough to replace everything else in life. The third stage is frustration. One questions the job itself and the value of the work one is trying to accomplish. The fourth stage is marked by chronic frustration which results in apathy. The result is that one tries to meet only the minimum requirements.⁵

³ Herbert J. Freudenberger. Burnout - The High Cost of Achievement. Anchor Press and Doubleday Co., Inc., Garden City, New York, 1980. p. 13.

⁴ J. Edelwich and A. Brodsky. Burnout: Stages of Disillusionment in the Helping Professions. Human Sciences Press, New York, 1980. p. 9.

⁵ Edelwich and Brodsky. p. 28, 29.

Psychologist Christina Maslach at the University of California at Berkley, defines burnout as "a state of physical, emotional and mental exhaustion marked by physical depletion and chronic fatigue, feelings of helplessness and hopelessness, and by development of a negative self-concept and negative attitude toward work, life and other people.⁶

Oswald points out that burnout has often been referred to as a result of chronic stress. When an individual remains in a stressful situation over an extended period of time, he/she burns out. From another perspective, stress and burnout are quite different. In stress, one becomes either physically or emotionally ill through an overuse of adjustment capacities. There are too many changes or crises occurring in the individual's life. Burnout occurs with an overuse of caring or listening capacities. The individual carries too much responsibility for others over too long a period of time. Often the expectations of self and others in this service are not fulfilled. A growing disillusionment about one's effectiveness sets in.⁷

To summarize, the definitions of burnout hold several characteristics in common:

--Decreased energy - physically the individual has difficulty keeping up the pace.

⁶ Christina Maslach. Burnout (Proceedings of the First National Conference on Burnout) sponsored by Mercy Catholic Medical Center and Gwyned-Mercy College, PA. p. 124

⁷ Oswald, p. 12

- Decreased self-esteem - the individual feels a sense of personal failure related to work or vocation.
- Output exceeding input - the person has poured more and more of him/herself into a job or project, and the expected payoff or rewards are not forthcoming.
- Loss of idealism - the individual's world view has been shattered.
- Cynicism, negativism - the individual is down on self, others, the job, institutions, etc.
- Self-depletion - the individual's resources to continue going seem to have come to an end.⁸

Clergy Who Are Most Affected

Under a sufficient number of adverse conditions, most clergy will burn out. Some, however, are particularly susceptible. Roy Oswald, in his research, states characteristics of clergy who are prime candidates for burnout:

- Idealistic, over-committed clergy
- Clergy with rigid standards for executing ministry
- Clergy who are activists in social ministry
- Clergy in direct contact with the poor, the sick, the dying, where setbacks and discouragements are the order of the day
- Women clergy in ministry who have not entirely shed the roles of mother and homemaker, and are under the temptation to try to be superior at both
- Clergy with high needs or who attempt to please everyone (low tolerance for dissonance in the parish)
- Clergy who avoid conflict

⁸ Ibid., p. 14

- Clergy who have difficulty saying "no" to protect personal boundaries for rest, relationships, and recreation
- Clergy who suffer from role confusion
- Clergy involved in direct ministries to a lot of hurting people with large caseloads of pastoral counseling
- Clergy who care a lot, have a sense of mission and are vulnerable to the excessive demands of others
- Clergy who cannot compromise or admit defeat but bring their habitual dedication to whatever thankless situation they encounter
- Clergy who fall into the category of Type A personalities (From the book, Type A Behavior and Your Heart, by Meyer Friedman and Ray H. Roseman, 1974).
- Clergy with a high drive for achievement
- Clergy who are hurried, impatient, easily angered⁹

⁹ Ibid., p. 15

CLERGY BURNOUT CYCLE

There are predictable stages that ministers go through enroute to burnout. Roy Oswald has developed a cycle of burnout that most clergy can identify with:

TABLE 1

I.

Call from God
Commitment to Serve
High Ideals

VII.

Rededication
to try even harder.

II.

Too many to serve.
Surrounded by a
sea of human need.

CLERGY BURNOUT CYCLE

VI.

Guilt/shame for feeling guilt
that "I entered ministry to
serve people and now
resent them."

III.

Physical exhaustion.
Abuse of body.
Strain on family,
marriage and other
relationships.

V.

Resentment at
parishioners/clients;
sarcasm and biting humor.

IV.

Helplessness/hopelessness
Trapped feeling;
quiet despair.

Step I

It begins with our call to ministry in the first place. Persons entering this profession usually have high ideals. There needs to be an original fire for burnout to follow. Some clergy, however, have misinterpreted a call to deeper commitment with God with the call to parish ministry. They may not have the gifts and grace for a parish ministry.

Step II

Following training, where a new layer of idealism is laid over the first, we begin full time service in the church. Although we discover far more needs than we can physically manage, our idealism propels us forward with a sense that we ought to be able to do it. Our theology assumes that God calls us to serve through those in need, i.e., the stranger who asks of us a cold drink of water (Christ in disguise), i.e., the good samaritan who would not pass by like the religious on the other side.

Step III

Given the ideology of J.O.Y. (Jesus first, others second, yourself last) we continue to give of ourselves. Soon other things begin to suffer. Our bodies become exhausted and sickly. Our family and relationships suffer. Our prayer life decreases.

Step IV

We sense that things are not right, but given our ideology, we assume we are the problem. In burnout literature this is

called "turning the sword inward". We back into helplessness and hopelessness. All routes out seem blocked. A quiet despair overshadows our ministry.

Step V

About this time we begin to resent those who make so many demands upon us. An adversary relationship is established. Parishioners' demands wreck our health, happiness and family life. There are times when we would gladly push them off a cliff.

Step VI

The very thought of harming the people we have dedicated our lives to serving catches us unaware. Confusion abounds. "How is it possible that I have come to despise the very people I've come to minister to? There must be something wrong with me! I must be the problem. If only I were more dedicated and committed, I could overcome this problem."

Step VII

The end result is a drive to try even harder to make our ministry work which cycles us around again. Each cycle deepens our frustration and cynicism. The last stages of burnout are a despairing of the whole religious enterprise and a giving upon God, ourselves and the church.¹⁰

¹⁰ Ibid., pp 35, 36

THE SPECIAL DYNAMICS OF PARISH CLERGY BURNOUT

Pierce Harris elaborates somewhat sarcastically on the impossible expectations of the parish minister:

"The modern preacher has to make as many visits as a country doctor, shake as many hands as a politician, prepare as many briefs as a lawyer, and see as many people as a specialist. He has to be as good an executive as the president; and in the midst of it all, he has to be so good a diplomat that he could umpire a baseball game between the Knights of Columbus and the Ku Klux Klan."¹¹

There are several factors which make parish clergy burnout unique. John Sanford in his insightful book, Ministry Burnout, lists several special difficulties the ministering person faces in his/her work.¹²

The job of the ministering person is never finished. Seldom can the ministering person stand back and say, "there, now the job is finished!" The ministering person is like Sisyphus in Greek mythology, whose fate it was to have to push a stone up a mountain only to have it roll down again just before reaching the top. This feeling that a job is endless, that you never quite reach the top of the mountain no matter how hard you try, can lead to exhaustion.

The ministering person cannot always tell if his work is having any results. Because much of the work of the ministry deals with pastoral care and spiritual nourishment,

¹¹ Marshall Shelly. "The Problems of Battered Pastors". Christianity Today, May 17, 1985, p. 35.

¹² John Sandford, Ministry Burnout. Paulist Press, New York/Ramsey, 1982, pp 5-15.

at times tangible results may be hard to see. There are days when it appears your ministry is accomplishing nothing. This causes frustration and can lead to burnout.

The work of the ministering person is repetitive. The seasons of the church year repeat over and over again. Sunday comes every seven days. Not only is your work never finished, it continually repeats itself. The pressure to be creative and fresh is always there for the parish minister.

The ministering person is dealing constantly with people's expectations. The minister faces a variety of expectations from the people he serves. Many are beyond his capacity to achieve. William Beaven states this problem clearly:

"There is no way any human being can live up to all these expectations. Without being given any clear sense of priorities, so many competencies and skills are expected of the average pastor that most continually find themselves overextended. Equipped with imprecise competence, supplied with inadequate resources, and provided with little or no backup system, many ministers develop feelings of inadequacy and intellectual and spiritual malaise."¹³

The ministering person must work with the same people year in and year out. In every parish there are a few difficult people - the "parish fixtures" who never move away and are always nipping at the minister's heels over something. Every parish inevitably attracts a certain number of these

¹³ William H. Beaven. "Ministerial Burnout - Cause and Prevention". Ministry, Mar., 1986, p. 5.

difficult personalities who cling to it for their own reasons year in and year out.

Because he works with people in need, there is a particularly great drain on the energy of the ministering person. When the minister is constantly giving of himself to those in need, it takes a toll mentally, physically and spiritually. If the minister does not know how to "recharge his batteries", burnout is inevitable. The intangible nature of much work of the ministry invites the pastor to overextend himself, physically and emotionally, while trying to validate his ministry to his congregation and himself.¹⁴

Gordon MacDonald cites that there are "very draining people" that affect the pastor's spiritual passion. Every pastor must deal with those persons who sap their energy emotionally and physically.¹⁵

Rediger cites specific personality types among ministers which seem most vulnerable to burnout. Ministers who are compulsive workers and do not reach satisfying goals are candidates for burnout. Rediger states that the Change Agency type of pastor is a burnout candidate. This type of pastor devotes his/her energy trying to change people into what

¹⁴ Cecil R. Paul. Passages of a Pastor. Zondervan Pub. House, Grand Rapids, Mich., 1981, pp 13-14.

¹⁵ Gordon MacDonald. Restoring Your Spiritual Passion. Thomas Nelson, Inc., Nashville, Tenn., 1986, p. 84.

(s)he thinks they ought to be. When people resist efforts to change them, such a pastor is soon frustrated and burned out.¹⁶

Donald Houts reports that district superintendents in one annual conference consistently reported five areas of concern expressed by pastors in the conference:

(a) loneliness; (b) conflicts regarding expectations placed upon spouses (especially with regard to employment and church attendance and involvement); (c) feelings of inadequacy; (d) intellectual and spiritual malaise; and (e) lost sense of meaning regarding their work.¹⁷

Houts goes on to cite the five most representative problems of those pastors who have sought help at the Menninger Foundation:

1. Overextension--the feeling of having too many commitments that vied for time and energy.
2. Imprecise competence--the feeling that they functioned primarily "by the seat of their pants," without being sure of why they did what they did.
3. Inadequate resources--the feeling that there was no adequate "backup system," ...and that they had to be satisfied with leftover resources of time, talent, and substance.

¹⁶ G. Lloyd Rediger. "Clergy Burnout I & II". Clergy-physician seminar at Madison General Hospital, Madison, Wisc., April 10, 1981.

¹⁷ Donald C. Houts. "Pastoral Care for Pastors: Toward a Church Strategy." Pastoral Psychology, Vol. 25, No. 3 (Spring 1977), p. 189.

4. A desperate groping for relevant religious faith. Pastors themselves are subject to so many demands from others that they begin to feel in need of a pastor themselves. Many experienced this as a gradual sense of losing the reality of the faith that they proclaimed, ...playing their roles with decreasing involvement, commitment, and integrity.
5. Lack of accomplishment. How does one measure the impact of preaching? How does one measure the impact of a midnight crisis in the home of a parishioner? How does one measure one's influence in a summer camp program over a period of years? While gratification is important to continued productive work, it is difficult to measure the intangible rewards and accomplishments that are so basic in the ministry.¹⁸

In summary, this chapter has attempted to introduce the problem of burnout in parish ministry. Some of the unique dynamics of the tensions parish clergy experience have been examined. Chapter Three will examine some solutions and coping strategies that are available to the parish minister.

¹⁸ Charles L. Rassieur, "Stress Management for Ministers." Westminster Press, Philadelphia, Penn., 1982, p. 22.

CHAPTER 3

Coping Strategies and Self-Care

There are sound self-care practices that can raise a minister's burnout threshold. Often in training for ministry, ministers receive no encouragement or support for self-care. It seems senseless for the church to give years of intensive training in theology and Bible, etc., only to send pastors to the field to be walloped by stress and overcome by burnout to the church. That is poor stewardship. One of the marks of professional ministry is the ability to keep healthy -- physically, emotionally and spiritually. This chapter deals with first the need for a theology of self-care followed by specific strategies for coping in ministry.

A Theology of Self-Care

Any attempt to deal with the problem of burnout in ministry must begin from a theological framework. To be effective in parish ministry for a career, a pastor must have sound theology of one's own self-care. Rassieur echoes the two contradictory messages that clergy and seminarians often receive. "Be a faithful, sacrificing servant", and, "You are lacking in wisdom if you wear yourself out and collapse before retirement".¹⁹ Goodykoontz also affirms this double

¹⁹ Rassieur, p. 52

message: "The Christian is to pour out his life in service as a sacrifice of praise. To be a minister is to be a servant."²⁰ If servanthood is the ideal for ministry it behooves those in ministry to be aware of their own human needs and limitations. If ministers are called to serve and love others, it is essential that they become intentional about loving and taking care of themselves. Rediger reiterates this truth: "If I nurture and manage myself modestly and responsibly, then I am capable of being an effective instrument of ministry to others. If I do not, I will be prone to meeting my powerful but suppressed needs through others. This can be sinful manipulation of others that masquerades as ministry."²¹ The old axiom "I'd rather burnout than rust out" is not sound theology for ministry. Good theology does not honor a burned out pastor. Burnout is not a mark of dedication or nobility. It is usually a demonstration that one has sinned by exceeding their limits."²²

An adequate theology for ministry recognizes that "servant and self are not mutually exclusive, but instead are mutually dependent upon each other for their full expression

²⁰ Harry G. Goodykoontz. The Minister in the Reformed Tradition. John Knox Press, 1963, p. 19.

²¹ G. Lloyd Rediger. Coping With Clergy Burnout. Judson Press, Valley Forge, PA. p. 31.

²² Ibid., p. 32.

in ministry. To attempt to have the servant dimension without self is to become a robot. Tragically, however, there are clergy functioning as robots because long ago they gave up all claim to their being."²³

Bratcher cites John C. Fletcher, Associate for Theological Education with the Alban Institute, in regard to the importance of personal authenticity for clergy:

Today it is true, without exception in my experience, that the identity and strength of the clergy is the key to the vitality of congregational life...There was once a time when the objective fact of priesthood or rabbinate was enough to carry an individual with low self-esteem through difficult times in the tasks of leadership. Something ought to be done because "Father" or "Rabbi" or "Pastor" wanted it to be done. The role itself was so much more than the person that it overshadowed individual reality. Such is no longer the case. The personal authenticity of the minister, priest, or rabbi is the greatest strength of any congregation. The inauthenticity of the clergy is the greatest weakness of organized religion.²⁴

Developing a high positive regard for one's self has rarely been mentioned as a prerequisite for effective ministry. It does not sound very spiritual. Pastors are taught and preach "deny yourself and take up your cross and follow me." Rassieur, however, echoes the need for pastors to strengthen themselves for effective ministry.

Strengthening the self and finding wholeness for one's life and ministry is best understood as

²³ Rassieur, p. 57.

²⁴ Edward B. Bratcher. The Walk-On-Water Syndrome. Waco: Word Books, 1984, p. 35.

responsibly loving and taking care of oneself. Wholeness centered in spirit for the purpose of loving others is essentially the discipline of loving and taking care of oneself. Creative, effective ministry is rooted in the discipline of such spiritual wholeness!²⁵

When Jesus said that one of the great commandments was to love your neighbor as yourself it was clear that self-love was a prerequisite to neighbor-love and even love for God. Gilbert echoes this truth and the importance of self-love or self-esteem for the pastor:

When we lack self-love or self-esteem, it permeates how we approach much of the rest of life. Low self-esteem can encourage us to foster the pedestal image of clergy. As one clergyperson said: "Some of us need the clergy image because we are insecure. I really have to fight that." Low self-esteem can encourage us to be workaholics, equating worth with our performance. Low self-esteem can encourage unhealthy dependency, or a facade of total self-sufficiency, rather than allowing us to mature into interdependent relationships. Low self-esteem can lead us to be so obsessed with pleasing others that we lose a sense of who we are. Lack of self-love can prevent us from taking the time and actions necessary for our own physical, mental and emotional well-being, for we quickly neglect that which we do not value. Low self-esteem cripples our ability to truly love other people. Finally, lack of self-love gets in the way of reaching out for the support we need.²⁶

Self-love and cultivating a healthy self-esteem should not be confused with narcissism or the popular "I AM NUMBER ONE" mentality. "People who have a healthy self-esteem do not

²⁵ Rassieur, p. 52.

²⁶ Gilbert, p. 46

have to be 'number one' or always right."²⁷ They understand that they are persons of worth with unique gifts that God has called them to use.

John Cobb, in his work Theology and Pastoral Care shares that for effective stress management, pastors need to claim for themselves a spiritual existence that strengthens their own selfhood. Pastors who have recovered their self for ministry will incorporate three fundamental dimensions in their personal life and ministry!

First, they will have strengthened the power of their own self-identity. It will be more clear to them that they belong to themselves and not to those whom they serve. Secondly, there will be freedom that comes from greater self-responsibility. The pastor will not need to plead helplessness in any circumstance. Thirdly, the pastor will recognize greater possibilities for being a choice maker. No longer is a pastor under the constraint of "I must..." or "I have to..." The self as spirit in service to God and Christ is always a chooser from options.²⁸

John Harris underscores the matter by stating that pastors need the capacity for autonomy.²⁹ Autonomy is a person's inner capacity to balance personal needs with the needs of the congregation.

It (autonomy) does not contradict the concept of ministry as servanthood, but is its essential accompaniment. In order to sustain a creative

²⁷ Ibid., p. 48.

²⁸ John B. Cobb, Jr. Theology and Pastoral Care. Fortress Press, 1977, p. 12.

²⁹ Harris, p. 70.

degree of tension, to take risks, to be out front about his hopes and intentions, to tolerate ambiguity, to stand criticism, to challenge prevailing norms--the pastor must have within himself the ability to be an autonomous person...

For Christians, obedience to God does not mean the surrender of self-hood, but a willing commitment of energy, talent, and reason to the purposes of Christ. Refusal to value one's self, on whatever grounds, is false virtue, and may in fact arise out of anxiety as a trick we play in order to force ourselves to abandon the quest for wholeness. In Jesus' parable of the talents, the poor servant is the one who fails to take initiative, to assert his own judgment, and to use what had been given him to advantage.³⁰

Henri Nouwen adds perspective to the tension ministers experience between servanthood and selfhood:

...self-affirmation and self-emptying are not opposites because no man can give away what he does not have. So the identity of the pastor, as it becomes visible in his pastoral care, is born from the intangible tensions between self-affirmation and self-denial, self-fulfillment and self-emptying, self-realization and self-sacrifice.³¹

Ministry requires the recovery and affirmation of self. The pastors who take care of themselves, without apology, have the greatest chance of being effective for Christ throughout their careers.

Roy Oswald states that any sound theology of self-care must begin with a re-evaluation of the call to ministry. We are called to primarily serve God, not necessarily the people

³⁰ Ibid., p. 71.

³¹ Henri J. M. Nouwen. Creative Ministry. Doubleday & Co., 1971, p. 51.

of our parish.³² Pastors need to learn to live under the grace they preach about to their people. Reflecting on his own burnout in parish ministry, Oswald again gives needed insight:

"I needed to apply God's grace to myself first, and to respond by living a joyful, serene life in the midst of my people. My mission would then not only be to preach the liberating word of Grace to my people, but also to model a way for them to live by that grace. Grace is God's response to our human condition. Part of what it means to be human is to fail, to experience fatigue, to be finite, to need relationships and support. When I attempt, out of my own human resources, to meet this sea of human need around me, I attempt to be both omnipotent and omnipresent. These are more characteristic of God than of humans. When I act in this way, I sin like Adam and Eve in their temptation to be like God."³³

As pastors we are called to be liberated whole persons who can model health and wholeness to our people. Understanding and developing wholeness in our lives is God's guarantee that we can avoid burnout. "We need to understand, however, how different God's way is from our popular ideas of health and happiness."³⁴ Rediger relates some of the Bible's teachings about wholeness:

1. Wholeness comes with the care of the total person, not just body or mind or spirit.

³² Oswald, p. 69.

³³ Ibid., p. 70.

³⁴ Rediger, p. 8.

2. Our understanding of wholeness must be large enough to include our pain and failures. For pain and failure often help us to grow. And though they are uncomfortable, they do not keep us from our primary purpose in life. In fact, they may help.

3. Humankind's primary purpose in life, and therefore the most appropriate lifestyle, is to be a co-creator with God, understanding, creating and guarding and guiding it. This includes understanding and ministering to each other.

4. Finding and fulfilling this sense of God's purposes for us unifies our whole being in peace and appropriate achievement.

5. There is no such thing as individual wholeness in the Bible. Though individuals may participate in wholeness, none of us is completely whole till all are whole. This becomes clearer in our present world when a few have so much and must constantly worry and struggle to protect it.

6. Wholeness is not some kind of perfection and bliss. It is simply the unification of body, mind, and spirit, in their present state, moving toward the fulfillment of God's purposes. It is an act of will in which the whole person accepts its present situation and sees this as an opportunity to be a co-creator with God. This Biblical teaching about wholeness may sound quaint and irrelevant to our scientific and materialistic understanding of life. But these teachings have guided many persons away from burnout.³⁵

In summary, one must develop a theology of self-care in which wholeness in ministry is the goal. In essence, pastors must learn ways to care for themselves for the sake of the people they are called to serve. Our parishioners are the losers when we as pastors are "running on fumes." Self-care

³⁵ Ibid., p. 8.

is good stewardship. Rediger is right by stating that "there are no bonus points in heaven for burning ourselves out, no matter how dedicated we pretend to be."³⁶ There are several coping strategies that have proven effective for pastors seeking wholeness in ministry.

Spiritual Formation for the Pastor

Pastors can manage a good deal of stress and avoid burnout if their spiritual lives are rich and meaningful. Too often ministers separate their own spirituality from their parish responsibilities. Henri Nouwen, a Roman Catholic theologian, has written extensively on the topic of spirituality for ministry. He claims that "one of the many reasons for the many frustrations, pains, and disappointments in the life of numerous Christian ministers is rooted in the still-growing separation between professionalism and spirituality."³⁷ Very often this separation is fostered in seminary. Many seminaries do not equip their students spiritually for ministry. It is assumed that students know how to pray and are developing the spiritual disciplines in their lives. One pastor states the problems clearly:

I anticipated that in the seminary I would receive training in the deep realms of spiritual life. There was a surprise waiting for me there. No one seemed interested in my spiritual journey or

³⁶ Rediger, Clergy Burnout, p. 32.

³⁷ Henri J. M. Nouwen. Creative Ministry. (Garden City, N.Y., Image Books, 1978), XIX.

development. It even seemed as if it were avoided. Somehow, between classes in Bible, history and theology and attendance at chapel, I was to develop into a spiritual giant. The seminary approach was intellectual and cerebral. I was to appropriate the life of the spirit through my head. Intellectual understanding helps, but at some time we need to move to our hearts. In all my four years at a Lutheran seminary, not once did anyone ask about my prayer life, my faith in Christ and what that meant to me, my view of and response to suffering, current issues in my spiritual journey, my "rule of life", spiritual disciplines which fed and nurtured me, my sources of peace and joy, the basis of my call. These seemed taboo issues. The latest theological or social concept was what received high energy. I discovered later that concepts don't nurture one very well. Studying form criticism allowed me to fall away from a devotional approach to scripture.³⁸

There are several spiritual disciplines that pastors can incorporate into their lifestyle. Spiritual disciplines are often able to turn burnout around. Spiritual disciplines can ground pastors in their ministry. Pastors with a rich spiritual life have a far higher stress threshold than those without.³⁹

Prayer is such a familiar discipline it often becomes commonplace. Maintaining a disciplined time for prayer and meditation is essential for ministers. When the pressures of ministry increase, often time for prayer goes by the wayside unless the minister is intentional about making prayer a priority. Some clergy find particular help in observing a daily office: Matins, Compline, the Psalms. The time they

³⁸ Oswald, p. 86.

³⁹ Ibid., p. 97.

spend gives them a great sense of peace and continuity. Getting away from home and parish for renewal and reflection can be very helpful. In A Guide to Prayer for Ministers and Other Servants the authors Bishop Rueben Job and Norman Shawchuck commit themselves to and recommend at least one hour each day, one day each month and one week each year for personal solitude and prayer.⁴⁰

Some clergy find it particularly helpful to spend time on a regular basis with a mentor or spiritual friend for an exploration of each others spiritual journey during intervening times. This researcher has met monthly with a spiritual director. The spiritual director's insight and support have been of great value to this researcher.

There are numerous spiritual disciplines that can enhance and cultivate the inner life. Finding a few spiritual disciplines which fit the minister's personality and spiritual uniqueness can enable him/her to prevent or cure a period of burnout.

The danger of the spiritual disciplines is that if they become ends themselves they can lead to further bondage. If pastors find one or two disciplines that feed them regularly they are on the right track.

⁴⁰ Rueben P. Job and Norman Shawchuck. A Guide to Prayer for Ministers and Other Servants. Nashville, Tenn.: The Upper Room, 1983, p. 12.

The Need for Intimate Relationships

One of the basic needs all human beings require is the need for relationships. One cannot be truly whole in isolation. Pastors are no exception. Loneliness and isolation are common complaints among clergy. Bratcher cites that pastors often have a fear of intimacy which eventually leads to loneliness. "The minister is afraid that if he permits anyone to get too close to him, that person will find out he really can't walk on water."⁴¹ Pastors need to acknowledge their humanness and "rejoin the human race."⁴² Ministers are reluctant to be intimate with peers. They are often seen as competitors. Unless a trust level is developed, most ministers are not going to share their needs with fellow pastors who may not keep confidentiality. Denominational executives are usually the last persons a hurting minister will confide in because they are related to the appointive process. Some pastors were even taught at seminary not to make close friendships with their parishioners. The fear was that pastors would be accused of "playing favorites". Bratcher cites Larry Baker, who makes several suggestions dealing with loneliness in ministry:

What shall we do?...First, place this issue of friendship on your priority list and face up to the presence of loneliness in your own life. Also,

⁴¹ Bratcher, p. 30.

⁴² Ibid., p. 35.

remember that God didn't intend to be a substitute for people. A layperson's words, in a different setting, are applicable. "I'm twenty-seven years old and I've discovered that God and I can't do it alone. I need people!" Again, help the church understand the need of the pastor and his family for friends. Fourth, don't apologize for having special friends. Their selection isn't a violation of democracy. Also, as friendships develop within the church, guard against "using" friends to achieve personal goals. Sixth, explore the possibility of a regular, fellowship-sharing group with other ministers. Also, take the lead in building friendships. It's still true: "A man that hath friends must show himself friendly" (Prov. 18:24).

The need for friends is a very human need. God created Adam then said, "It is not good that the man should be alone." That judgment applies as well to the pastor and wife. The Psalmist said of God, "He setteth the solitary in families" (Ps. 68:6); he was pointing to man's need of fellowship and God's provision for it. Jesus himself needed, sought, and established friendships; he had a deep, constant and abiding relationship with the Father, but he was also drawn to other people. Recently I read Emerson's words, "A friend is a person with whom I may be sincere. Before him I may think aloud." All of us--ministers and wives alike--need that kind of friendship as tonic for the soul's loneliness!⁴³

One pastor is intentional about inviting couples over to his house at least twice a month for the purpose of developing friendships. Most pastors will need to be intentional about cultivating relationships or they probably will not occur. Everybody "loves" the pastor but frequently nobody wants to get too close to him/her.

MacDonald cites the importance of relationships that restore our spiritual passion. He gives examples of five

⁴³ Bratcher, p. 41.

types of relationships that can affect our passion:

1. The very resourceful people: they ignite our passion.
2. The very important people: they share our passion.
3. The very trainable people: they catch our passion.
4. The very nice people: they enjoy our passion.
5. The very draining people: they sap our passion.⁴⁴

MacDonald shares that if the majority of the people we associate with are in the lower three categories there is a strong possibility that our emotional and spiritual reserves will be drained. If pastors are not being energized in significant relationships which add zest and meaning to their lives they are headed for trouble. A pastor's health and wholeness, which includes cultivating significant relationships, is integral to effectiveness in ministry.

Regular Physical Exercise

Regular physical exercise is one of the best coping strategies to avoid burnout in ministry. Dr. Robert Veringa from the University of Minnesota has done much research in the field of burnout and has personally treated over three hundred sufferers. He commented that 95% of all burnout victims he treated were lacking proper physical exercise. He stated that he could almost guarantee when someone came to him with burnout symptoms that the individual was not in good

⁴⁴ Gordon MacDonald. Restoring Your Spiritual Passion. Nashville, TN: Thomas Nelson Publishers, 1986.

physical shape.⁴⁵ McKenna maintains that renewal in ministry is based on pastors maintaining health; physically, mentally and spirirtually. He states that "biblical wholeness begins with self-awareness of the systematic nature of body, mind and spirit. 'Get in touch with your body before your body gets in touch with you' is the first word the burned-out pastor will hear from a physician."⁴⁶

A regular vigorous exercise program entails engaging in an activity that doubles our heartbeat for fifteen minutes, three times a week. This type of aerobic exercise maintains our cardiovascular system in a healthy state. Ministry is a highly sedentary profession. When ministers do not exercise they are more vulnerable to heart disease.⁴⁷ Roy Oswald claims a running program was one of the therapies that enabled him to recover from burnout. Whatever the exercise, the important element is regularity.

Dr. Richard Hanson writing specifically to pastors, makes the claim that good health should be a priority for ministers. He stresses need for regularity as well. "You will need to budget at least an hour a day in exercise to maintain optimum physical fitness. This means walking at

⁴⁵ Beaven, p. 6.

⁴⁶ David L. McKenna. Renewing Our Ministry. Waco, Texas: Word Books, 1986, p. 58.

⁴⁷ Oswald, p. 115.

least three or four miles, working physically in your garden, chopping wood, or some other vigorous aerobic-type activity. Even running, swimming, bicycling, or athletic sports can suffice if you do them on a regular basis."⁴⁸ Clergy need an exercise program that fits their temperament, schedule, and available resources.⁴⁹ The support of one's spouse, family and friends can help the pastor stick with a weekly routine.

Taking Time Off

There are innumerable ways for clergy to budget their time. But the important thing is to include time for oneself. All the research on burnout points to chronic fatigue and apathy that develops from being overly committed and involved in our work. Rev. Jon Biersdorf, Director of the Institute for Advanced Pastoral Studies in Detroit, states: "The ministerial life is not a routine life. It is continually interrupted by crises of death and so forth...Sometimes clergy try to fill up their week like they were business executives with meetings scheduled--but then a death call comes." The solution, Mr. Biersdorf says, is to build a "flexible schedule, so that if you do stay up all night with someone who is dying, you can give yourself the

⁴⁸ Richard A. Hanson. "An Ounce of Prevention". Ministry, March, 1986, p. 10.

⁴⁹ Oswald, P. 116.

permission to take the next day off."⁵⁰ Taking at least one day off a week is not only Biblical, but essential for good mental health. Taking periodic long weekends off and yearly vacations are also important. For those in long pastorates, sabbatical leaves are important. In Seasons of a Man's Life, David Levinson talks of the difficulty of a man sustaining a dream for longer than six to eight years. At predictable junctures in our lives, we need time to build a new vision for ourselves that will sustain our interest and energy for another six to eight year period of stability.⁵¹ Sabbatical leave fits this time table beautifully. Times away from the parish for continuing education each year can restore and refresh a minister also.

Developing a Support Network

One of the greatest preventatives for burnout is found in the development of a support network. Pastors cannot survive the stress of a parish for a long period of time without a cadre of people who let them know they are loved and cared for as individuals.

There have been several studies that validate the conclusion that support systems are crucial in facing life crises. Eric Lindemann, for example, who did the now-famous

⁵⁰ Ruth Seymour. "Clergy Stress". Detroit Free Press, Jan. 6, 1986., p. 15a.

⁵¹ Daniel Levinson, Alfred A. Knopf. Seasons of a Man's Life. New York, 1978.

study of survivors of the Coconut Grove fire which killed 491 people, found two kinds of survivors: 1) those who recovered quickly and well after the fire, and often had an even higher level of well-being after recovery than before; 2) those who did not recover well and whose well-being did not measure up to what it had been prior to the disaster. The key difference between these two groups, he concluded, was the quality of their support systems.

It merely had to do with the quantity of people who checked into a person's life over a period of time. If individuals had a significant number of people checking in with them just to see how they were or give them emotional support, that constituted a high quality support system. In contrast, those who did not have that kind of support system had a long and painful recovery.⁵²

Anton Antonovsky, an Israeli professor of Medical Sociology at Ben Gurion University, did a nine year study of 7,000 persons in Alameda County, California. His findings revealed that "people with many social ties, such as marriage, close friendships, extended families, church memberships and other group associations, have far lower mortality."⁵³ This research provides a strong connection between support systems and life expectancy.

Gilbert cites a study by Mills and Koval in which clergy were studied. The study found that clergy who had "no sources of support beyond themselves reported fewer

⁵² Gilbert, p. 21

⁵³ Oswald, p. 104.

successful outcomes in the succeeding period. It seemed that stress was hardest to resolve when external support was absent. This was particularly true when the source of stress was in marriage or family." Those clergy who had good supports handled their stress better in at least 20% of the stress situations.⁵⁴

The studies mentioned affirm the assumption that everyone has a basic need for support. What kind of support do ministers need? Carol Pierce and Marion Coger studied women in parish ministry. From their work they suggest a number of words which describe support ministers need. Pierce proposes the "Three C's" as basic: comfort, clarification, confrontation. "Pastors need people whom they can trust with their pain and uncertainty. Pastors need people who will provide comfort and be good listeners. They need people who will help clarify issues by asking the right questions and pointing them to helpful resources. Finally, pastors need people who care enough about them to confront them with their blind spots or issues they have been avoiding."⁵⁵ Coger adds two more "C's": collaborators and clowns. Pastors need people who can share some of the same visions, goals, and problems they face in ministry. These

⁵⁴ Gilbert, p. 21.

⁵⁵ Marion Coger and Carol Pierce. Women in Parish Ministry: Stress and Support. Washington, D. C.: The Alban Institute, Inc., 1985, p. 26.

people can be collaborators (or colleagues) which help us to avoid isolation and burnout in ministry. Clowns are the persons who can give us perspective and support through humor when we take ourselves or our situations too seriously.⁵⁶

Edgar Mills also gives insight into the need and functions of a pastor's support system:

The concept of a "support system" is an old one but it is little understood. The principle is very simple: when a minister feels shaky about his work or himself, there are certain resources available to support and strengthen him...The most powerful support system consists of people one can trust in times of unusual stress. For this system to function, a minister must be able to recognize and admit the stress points of his ministry, he must know whom he can trust, and such people must be alert to his possible need for support...I am convinced that there are at least three functions which ministers need to find available in their human support systems. There is the head-patting function, consoling and encouraging in the midst of discouragement; there is the problem-solving function which helps him analyze the stress and develop strategies for dealing with it; and there is the feedback function which gives him straight, absolutely trustworthy data about himself and his work.⁵⁷

Rediger, in his studies with clergy groups, states that the support process involves communication, trust, caring, affirming, sharing, critiquing, and synergizing. All of these ingredients may not be possible in one group or relationship. It is important to understand both the simplicity and the complications of these ingredients,

⁵⁶ Gilbert, p. 21

⁵⁷ Bratcher, p. 110.

individually, and as they mix in the support process.

Communication. Words are important in communication. However, they must be spoken if meanings are to be shared. This is often difficult for clergy, not because they do not speak well, but because they are often reluctant to take the time and risk of sharing themselves through words. Communicating through words is complicated because words mean different things to different people. So time must be spent understanding what each means by the words used. Words are not enough. Communication occurs in non-verbal ways which may or may not be congruent with the words used. Therefore, taking time to talk, hear, see, and touch each other allows us to really share an experience. It is obvious (but often ignored) that communication is most effective when it is two-way--listening as well as speaking; receiving, as well as giving.

Trust. Clergy are often reluctant to trust others with their inner experiences. This is true amongst clergy as well as between them and non-clergy. Trust implies believing another person(s) is capable of understanding and treating sensitively the self that is shared, and then acting on that belief.

The reluctance to share our inner self is not unique to clergy. But it is often reinforced by the desire to maintain an ideal image, the fear of how another person will treat the information shared, and a common inability to articulate feelings and personal thoughts. This is especially true for male clergy.

Building trust between persons is a process of breaking through these fears, risking the sharing of oneself, and evaluating how the sharing is handled by others.

Caring. Caring is a common ingredient of ministry and of human concern. However, both caring and pseudo-caring are possible between persons. Pseudo-caring is going through the motions of caring without a depth of feeling and commitment. This can be valuable in giving caring messages to those who need them. And often by going through the caring motions, real care develops. The real caring needed in a support system develops out of a natural attraction to some person, an empathetic

response to human needs, and an intentional willingness to practice caring procedures so depth caring develops.

Affirming. Affirming another person is both a willingness to let them be themselves and an effort to understand them. This acceptance comes as we put ourselves in another person's shoes and give up our judgmental belief that they must become what we think they should be. We believe in their personal worth enough to express appreciation for what we like in them, and honest criticism for what we dislike in them.

Sharing. The Book of Acts in the Bible tells of early Christians "having all things in common." This is a powerful experience covering much more than material resources. It is an experience of our oneness in Christ. And it is a commitment to another person(s) of any assistance we can give. It is not a blank check demand. But it is an openness to another's needs and a willingness to respond from our own self and resources, limited as these are.

Critiquing. Since none of us has a corner on personal or professional competence, we can learn from each other, no matter how competent we are. The evaluation of peers generates an effective humility and the possibility of growth and enrichment. Critiquing is usually only acceptable after trust has been established. This sensitive issue must be handled carefully.

Synergizing. A support system often helps a person become more than he/she could become alone. It is nurturing to care for each other. And when clergy are motivated together toward an appropriate goal, they become a much more powerful force than each going his own way. And, of course, we believe that God's power works with us in this kind of unity, or rather that we blend with God's purposes and rhythms.⁵⁸

If a support network is an important ingredient for pastors withstanding the pressures of ministry, why do so

⁵⁸ Ibid., p. 4.

often pastors have quite sparse support systems. Roy Oswald shares his puzzlement over this issue:

...it is hard to understand why so little effort seems to go into creating support systems. As I travel around the country and interact with clergy, I encounter very few who see this as an important ingredient in their professional well-being and competence. Most see support systems as a kind of luxury--if you have a good one, you're lucky and if you don't--that's tough. They are not fully aware of how vulnerable they are, and how much more competent and effective they might be if they took time to develop a solid support network for themselves in an intentional way.⁵⁹

There are a number of cultural and professional reasons that hinder clergy from seeking support. Gilbert in her study of support systems for clergy and spouses shares that "individualism, independence, and self-sufficiency are particularly strong values in our American culture. They provide an ideal and a foundation for many people's scripts."⁶⁰ This mentality often characterizes the "lone ranger" mentality that many ministers exemplify. Gilbert shares the following quotes of ministers which bolster the "loner" image of ministry:

I'm something of a loner. (A clergyman)

I don't want to ask for help. I'm a guarded person. I don't know where this is rooted, but it came before the clergy role. (A clergyman)

Isolation in ministry may be more of a cultural and male issue than a clergy one. (A clergyman)

⁵⁹ Oswald, p. 6.

⁶⁰ Gilbert, P. 25.

We may use ministry to get in touch with people without having to get close. (A Conference Minister)

Often all we tell each other are the things we are sure we can't get criticized for. Every one of us needs love from each other and none of us is willing to tell about the pain that needs the love. (A clergyman talking about clergy gatherings)⁶¹

A lack of trust is also a hindrance that clergy share when asked about peer relationships. Many clergy claim that there are no colleagues they would go to if they needed help. Their fellow clergy are seen as competitors, not persons they as pastors could confide in. Pastor Marcie Blake speaks directly to this matter:

I think our denominational structure is an isolating system because every pastor is basically in competition with every other pastor. I find little trust among our pastors. There is little sharing about their hurts, or about their needs, or about their failures. I find pastors highly competitive. I am competitive myself. When my job depends on how well I do in the congregation I am serving, and your pulpit might be my next job, if I work it right--then that just builds up immense barriers between us pastors.⁶²

Dr. Edward Golden, professor of behavioral science at Drexel University, points out denominations have been slow to see their responsibility as well:

Most of the major denominations have merely called, trained, and retired their personnel with only minimal support in between the conclusion of their training and retirement. As the First Annual

⁶¹ Ibid., p. 24.

⁶² Rassieur, p. 134.

Meeting of the Department of Ministry of the National Council of Churches reported, the Church has been morally irresponsible in the management of its manpower. As young people are recruited and called into the ministry and dedicate their lives to their God and His Church, the Church must also dedicate itself to these young persons to assist them in developing their potential so as to fulfill their lives professionally and personally...

Probably I reflect the years of working with those who have been professionally employed in the Church and who for many reasons find themselves bitter, beaten, and behaviorally ineffective. As a result of a lack in a total management approach to personnel support, increasing numbers of clergy are awakening to the realization that they have been had!...The typical pastor and professional worker feels no one cares for him and his development. The ministry today is a lonely profession, and for good reason. Harry Levison, when he was at the Menninger Foundation, reported that the ministry is probably the most besieged professional group in America.⁶³

Despite the cultural pressure to be independent and the problems of trust, competition and some denominational indifference, many clergy are finding wholeness in support groups. The model of independence in ministry is not a Biblical model. If pastors claim Jesus as a model for ministry, it is clear that He was not a loner. There were times that He would retreat for prayer and solitude but his style of ministry was to surround Himself with the fellowship of disciples and call them friends.⁶⁴ Gilbert goes on to share Jesus' style of ministry. "The word 'friend' has an

⁶³ Bratcher, p. 109.

⁶⁴ Gilbert, p. 27.

inherent interdependent quality. When the disciples went out to minister and perform miracles in His name, Jesus sent them in pairs. His was a model of companionship and collegiality in ministry."⁶⁵

One of the most widely held myths about support networks is that they happen by accident. The feeling is that you sometimes are lucky and have people to support you and other times your luck runs out. Oswald states that "this myth needs to be vigorously attacked. To set up and maintain a good support network required much hard work."⁶⁶ It is to the pastor's benefit to put out the energy. A pastor's health and well-being as well as his/her professional effectiveness depends on his/her having a solid support system to depend on.

These then are some of the main issues related to self-care and the need for a good theology for taking care of oneself in ministry. Regardless of denominational affiliation, the Theology of Self Care is basically the same. There is no distinctive insight that the United Methodist tradition offers in this area. The coping strategies stated are not by any means all inclusive. However, they do reflect the issues addressed in the project. In the next chapter the

⁶⁵ Ibid., p. 28.

⁶⁶ Oswald, p. 108.

development and design of The Wholeness for Ministry Retreat will be the focus of examination.

CHAPTER 4

Methodology

This chapter describes the development and the implementation of the "Wholeness in Ministry" retreat. The retreat design will be examined as well as the retreat experience itself.

The Developmental Phase

There are several factors which led to the development of the "Wholeness In Ministry" retreat. First and foremost was my own search for wholeness in pastoral ministry. I had served for five years in the Iowa Conference of the United Methodist Church. I was pastoring a two-point charge in a small rural community. Although I enjoyed the quietness of Gowrie (the community I lived in), I missed the stimulation and relationships I had cultivated in seminary. The novelty and initial excitement of ministry had given place to the demands and weekly routine of parish ministry. At the time, I felt isolated and lonely. For the first time in my life I found myself without close friendships. There were plenty of people who were casual friends, but no one with whom I could share my deepest feelings.

My relationship with fellow ministers was cordial but somewhat superficial. The ministers' meetings that I attended left me somewhat depressed. The focus was always on

the "business" of the church. Programs were usually promoted with little emphasis on the struggles pastors were dealing with. Often these meetings turned into bitch/brag sessions in which pastors would complain about the system or brag about how "great" things were going. I sensed that the morale of many of the ministers was low. I often found myself looking around the room during these meetings thinking to myself, "Is this what parish ministry is all about?" Things were going very well in my parish. The churches were growing. We were affirmed and accepted. Yet on the inside there was something missing.

In 1984, Rueben Job was elected Bishop and assigned to the Iowa Conference. He brought a rich spirituality and an emphasis on Spiritual Formation. I attended a two day retreat led by Bishop Job in which he emphasized the cultivation of spiritual disciplines. He shared the disciplines that sustained him in ministry. Throughout the retreat there was time for individual reflection, sharing in small groups, and group processing. As the retreat ended there was a bond that had developed. Pastors were allowed to be authentic. This was a safe place to share struggles and disappointments. I left that retreat feeling renewed, with a new awareness that spiritual life retreats could be vital for clergy renewal.

In the summer of 1985 I entered the Doctor of Ministry program at Asbury Theological Seminary. My interest in Spiritual Formation had developed to the point where I sought

further study and training. That same year I was nominated and elected to serve on the Iowa Conference Board of Evangelism and Spiritual Formation. I was also elected as the Ft. Dodge District Chairperson of Evangelism and Spiritual Formation.

In pursuing my D.Min. work I enrolled in a class entitled, "Spirituality for Ministry". The class was taught by Dr. Steve Harper. The issues pertaining to wholeness in ministry were examined throughout the class. My final project was a paper dealing with the problem of burnout in ministry. The seeds for the "Wholeness in Ministry" retreat were sown in this class experience.

During this time I had also cultivated a relationship with Bruce Ough who is the Iowa Conference Council Director. He had consented to be my spiritual director. We met monthly for over two years. Our sessions together sustained me and convinced me that every pastor needs a pastor. I learned personally that a support network is essential for meaningful ministry.

The Conference Board of Evangelism and Spiritual Formation saw the need for training a cadre of people to be spiritual life retreat leaders throughout the conference. I was chosen to be part of this team and attended a three day training event to learn how to lead spiritual life retreats. From this experience I have led three retreats throughout the Iowa Conference.

My local parish congregational reflection group affirmed and encouraged me in my D.Min. studies. They believed as well that renewal in the church must begin with renewal of the clergy. I shared with them the dream I had of developing a retreat in the Ft. Dodge District that could be a catalyst for renewal and support for the ministers. They encouraged me to work within the structure of the church and seek their blessing and endorsement.

The District Committee in Evangelism and Spiritual Formation was the logical place to start the process of implementing a retreat of this kind. The District Committee is made up of clergy and laity from the Ft. Dodge District. The committee met and discussed the retreat possibility and voted to implement a retreat centered on wholeness for ministers in their future programming. They recommended that I do research in the area of renewal in ministry and interview key persons who might give needed input. This committee, in essence, took the place of my C.R.G. group in the implementation of the retreat.

I consulted with several persons throughout the implementation process. I met first with Bishop Job and shared my concerns and vision for renewal of ministers in the Iowa Conference. He affirmed me graciously and shared his concerns for renewal as well. Bishop Job shared with me some retreat models that could be effective and recommended that a retreat of this kind should be at least two overnights for

best results. He shared that it takes time for clergy to build community among themselves.

I met secondly with Dr. Larry Sonner. Dr. Sonner is the Iowa Conference Director of Counseling. He is employed full-time by the Iowa Conference to counsel with pastors and their families. Dr. Sonner was enthusiastic about the prospects of a retreat of this type. He shared the difficulty I might have in getting pastors to attend a retreat of this kind with their peers. The issues of trust and confidentiality would be essential. Dr. Sonner felt that having a woman co-facilitator might encourage more women clergy to attend. He stressed the importance of not having the District Superintendent attend the retreat. He felt that pastors would not be willing to share if someone related to the appointive process were there. Dr. Sonner shared in general terms the key issues that clergy were sharing with him in counseling. He affirmed that the areas I had targeted for the retreat were key areas of concern for many of the pastors he was counseling with.

I also consulted with Boni Mequi, the Superintendent of the Ft. Dodge District. Boni shared his excitement for the retreat and understood that his attendance would not be beneficial to the group dynamics. He promised his help and endorsement.

In September of 1987, I shared with the District Committee the research that I had accumulated. The committee

voted unanimously at that time to go with the project. A date of April 18-20, 1988 was set for the retreat. It was also suggested that I look into the possibility of having a woman co-facilitator. Troyce Fischer, a laywoman who had led several spiritual life retreats in the Iowa Conference, was recommended to me by Bruce Ough. I contacted her and shared with her the contents and goals that I hoped the retreat would accomplish. She was excited about the concept and consented to be a co-facilitator for the retreat. She could only be there for one day of the retreat, but would be glad to share in the group processing as well as observe the dynamics of the group.

In December of 1987, the Mason City District Committee on Evangelism and Spiritual Formation requested that the retreat be a joint venture. The Ft. Dodge Committee consented with the stipulation that a limit of twenty-five clergy would be allowed to attend the retreat.

The final phase of the implementation process involved reserving a retreat facility and promoting the event. The Dayton Oaks Retreat Center was available during the time schedule. They offered to host the event for \$25.00 per person which included two overnights and six meals. Dayton Oaks is a beautiful center in a rustic setting. We gladly consented to their offer realizing that we would not have a better offer anywhere.

Finally, every pastor in the Ft. Dodge and Mason City

District received a mailing March 1, 1988 which included a cover letter from the District Superintendent endorsing the event; a letter from myself explaining the retreat and some information about content, costs, and registration. (See Appendix I).

The Retreat Design

There are various types and designs for spiritual life retreats. The "Wholeness In Ministry" retreat relies heavily on dialogue in small groups. The small group discussions are supported by brief lectures and time of private reflection.⁶⁷ The flow of the retreat includes input by the leader, time for reflection (both individual and small group), followed by feedback and processing from the total group.

The role of the retreat leader in a dialogical retreat is multi-faceted. Job and Shawchuck share four roles that are particularly applicable to the retreat design:

1. Providing topics and helps for the retreatants' reflection and dialogue.

The retreat leader must provide the theme or the focus for the conversation. The retreat leader provides a "framework for the dialogue through the scripture selected for study, the input sessions and the questions for reflection and group discussion."

⁶⁷ Norman Shawchuck, Rueben P. Job, Robert G. Doherty. How to Conduct a Spiritual Life Retreat. (Nashville, Tenn: The Upper Room, 1986), p. 30.

2. Monitoring the group process.

Some persons may share some heavy emotional incidents and feelings in the group. Some persons may try to dominate the conversation or get way off the topic. The retreat leader must sense the group dynamics, sensing who is involved in the group and who needs some encouragement in the process.

3. Companioning the retreatants.

There are some people in every retreat who will want to talk with you seeking guidance or counseling. The leader, however, should be careful not to let individual sharing detract from the group process.

4. Hosting the process in the name of the Lord.

The retreat leader is the host. The Holy Spirit is the true leader of the retreat. Retreatants need to know that they have the freedom to be open to the Spirit's promptings. Job clarifies: "Have a plan in mind for the retreatants and accompany them through it. If, however, a retreatant chooses to go another direction, give him or her the freedom to do so and provide directions to make that 'way' refreshing and full of growth potential."⁶⁸

These four guidelines served as a general framework for my role as the leader of the retreat.

⁶⁸ Ibid., p. 34.

The content material to be presented at the retreat followed the material shared previously in Chapters 2 and 3. The retreat was designed to begin on a Monday night at 6:00 p.m. with dinner and end with lunch at noon on Wednesday. Monday evening is a time for group building and a brief introduction to the theology of self-care. A guided meditation followed by a scripture meditation allows these retreatants to share where they perceive themselves to be in ministry and what they would like God to do for them during the retreat. The evening concludes with evening prayers.

Tuesday morning deals with primarily the contents of Chapter Two. The issue of burnout in ministry is addressed with time for personal reflection, sharing in dyad and group processing. Tuesday afternoon and evening deal with the coping strategies shared in Chapter Three. Wednesday morning the topic is how to develop a support network. The retreat culminates with the question, "Where do we want to go from here?" Following the evaluation and closing communion, the retreat ends with a closing meal together. The retreat schedule was as follows:

WHOLENESS IN MINISTRY RETREAT
DAYTON OAKS
APRIL 18-20, 1988

<u>TIME</u>	<u>ACTIVITY</u>
MONDAY	
5:30 p.m.	REGISTRATION
6:00 p.m.	Dinner

<u>TIME</u>	<u>ACTIVITY</u>
6:30 p.m. (45 min)	Introduction to Retreat Setting the stage Exercises to get acquainted
7:15 p.m. (30 min)	Theology of Self Care
7:45 p.m. (30 min)	Guided Meditation "Name Your Animal"
8:15 p.m. Break	Break
8:30 p.m.	<u>Scripture Meditation</u> Blind Bartimaeus (Mark 10:46-52) What do you want Jesus to do for you?
(10 min)	Telling the Story
(15 min)	ALONE TIME Imagine you are standing before Jesus and he asks you: "What do you want me to do for you?" Prayerfully reflect upon and write your response to this question.
(20 min)	DYAD Share your response with another person. What hearts' desire did you find yourself reflecting on during your alone time? What do you desire to have God teach you during this event?
(15 min)	TOTAL GROUP What was it like to share your personal desires?
9:30 p.m.	Evening Prayers

TUESDAY

8:00 a.m.	MORNING PRAYERS
8:30 a.m.	BREAKFAST

TIMEACTIVITY

9:00 a.m.	BURNOUT IN MINISTRY Sharing problems - listing cases - burnout cycle - group discussion Burnout inventory Dyad discussion Group processing
10:00 a.m.	VIDEO TAPE - "Irrational Junk Thoughts" Process as a group
11:00 a.m. (60 min)	GUIDED IMAGERY - "The Store" 10 min - Exercise 20 min - Dyads 20 min - Group
12:00 - 2:00	LUNCH & FREE TIME
2:00 p.m.	Process the Break
2:00 - 5:00 p.m.	Model of Holistic Health
5:00 - 7:00 p.m.	BREAK & SUPPER
7:00 p.m. (60 min)	SELF ESTEEM
8:00 p.m. (60 min)	INTIMATE RELATIONSHIPS 5 kinds of people Retoring your passion
9:00 p.m.	CLOSING PRAYERS

WEDNESDAY

8:30 a.m.	BREAKFAST
9:00 - 10:15 a.m. (75 min)	HOW TO DEVELOP A SUPPORT NETWORK
10:15 - 10:30	BREAK
10:30 a.m.	NEW BEGINNINGS Where do we go from here? Options for the future. Sharing with group: I learned, I feel, I wonder.

<u>TIME</u>	<u>ACTIVITY</u>
11:30 a.m.	COMMUNION
12:00 p.m.	EVALUATION LUNCH

The Retreat Experience

The retreat was scheduled to begin at 6:00 p.m. Monday, April 18th. I arrived at Dayton Oaks at 4:00 p.m. to make some final preparations. A book table was set up which consisted of all the books I had acquired that deal with the topics in the retreat. Each retreatant received a packet of material consisting of a schedule, various articles that dealt with the retreat, and worksheets that were to be referred to or read on the retreat. I made final arrangements with the manager of the center pertaining to costs, meals and housekeeping arrangements.

There were twelve clergy who pre-registered for the event, four women and eight men. The day of the retreat I received calls from two of the men saying that because of emergencies they would not be able to attend.

Troyce Fischer arrived at 5:00 p.m. We made final preparations and prayed together. Her role in the retreat was two-fold. She would show a 30 minute video tape on Tuesday morning and process that experience with the group. Secondly, and most importantly, she would be watching the group process, giving me feedback on how things were going throughout the retreat.

People started arriving around 5:30 p.m. Each person was assigned a separate room except for the clergy couple that attended. We began with dinner at 6:00 p.m. sharp with ten people in attendance. I felt this size group was ideal for what we wanted to accomplish. I was nervous during the meal. I had led three retreats previous to this, but they were primarily the same design. This was a new experience and I was not sure how people would respond.

Following supper we moved into our room for the introductions and setting the stage for the retreat. I introduced Troyce and myself to the group although the pastors already knew me as one of their peers. I affirmed them that they would not be here if God was not intending to do something special in this retreat. I assured the group that Troyce and my roles were to be facilitators. The Holy Spirit is the spiritual director. We were simply hosts. I shared with them some of the format of the retreat. There would be time of input on a topic, followed by individual reflection, sharing in dyads occasionally and then group processing. I shared that this is their retreat. I wanted them to know they had freedom not to participate if they chose not to.

From this introduction I asked the group the question, "What do you need to feel comfortable in this group." The group members gave six points in their feedback. Troyce wrote these six points on some newsprint. They became the ground rules for our time together. (1) Listen, be attentive

to the group members. (2) Everyone can speak. There should be equal opportunity to share. (3) No put downs. (4) Confidentiality (I was not surprised this was mentioned). (5) Permission to touch. (6) Each member reserved the right to pass.

I was aware that it would take some time to build community and trust among the group members. There was quite a range of diversity represented in the group. Three of the members were in their first year of ministry and serving in small parishes. Three members were in their late thirties to middle age and had served churches for ten years or more. Two in the group were in their mid-fifties and had been in the ministry for over twenty-five years. I was encouraged by the mix of the group. I was confident that we could address the issues from several perspectives.

I began the retreat with two ice-breakers or mixers that were designed to build community and allow the group members to get to know each other better. In the first exercise I asked each person to find something on themselves, something they were wearing, or in their wallet or purse, that answered the following three questions: (1) what object reveals the most about you, (2) what object represents your greatest joy, (3) what object represents your greatest concern.

The second exercise, your "Personal Coat-Of-Arms," again is designed to give people opportunity to get to know each other better. The Coat-Of-Arms, (See Appendix B), is divided

into six sections. In each section you are to draw a little picture of an object that tells something about yourself. The questions for each section of the personal Coat-Of-Arms are as follows: (Section 1) Draw something that represents your greatest accomplishment, (Section 2) Draw something that symbolizes a prized possession of yours, (Section 3) Draw something that represents a place you would like to visit, (Section 4) Draw something that represents a healthy thing you do for yourself, (Section 5) Draw something that represents one thing people here do not know about you, (Section 6) Draw where you are right now in your life. What spot would you be sitting in the church, i.e., the balcony; the furnace room; the last pew; at the altar, etc.

After about five minutes each person was to find another partner and share the coat-of-arms with each other. After a few moments we gathered back together with each person introducing their partner to the group and sharing one characteristic of their partner's coat-of-arms with the group. This exercise was very informative. It allowed people to share their story in a relaxed setting. Meeting in dyads initially was not as threatening as sharing with the entire group.

Following a five minute break, (we had coffee, fruit, and nuts available throughout the retreat) we met back together for my first lecture. I shared much of the information in the first section of Chapter Three, laying a

foundation for the retreat. The theme was basically that it is alright to take care of oneself in ministry. The theme of "Wholeness In Ministry" was developed with the material from Oswald and Rediger in Chapter Three.

We moved from this twenty minute input time to a guided meditation designed to help people see how they function in ministry. I had the group get comfortable and close their eyes while I asked them six questions:

(1) How do I move in my ministry? Think of an adjective that would describe how you function in ministry, i.e., fast, slow, harried, tentative, etc.

(2) Think of the animal that would best characterize your ministry.

(3) What is the primary nature of that animal? What is its essence as it relates to you, i.e., the nature of the beast.

(4) What is the defining link or characteristic of that animal? ex. elephant - trunk.

(5) What is the fun in being that animal?

(6) What is the pain, the heartbreak in being that animal?

After a moment of reflection, I repeated the six questions again, giving the group members time to write and reflect. Finally, we shared in the group our answers to the six questions. I could sense that this exercise gave people permission to share once again in a non-threatening way. One

pastor shared that the adjective that best described his ministry was harried. His animal was a squirrel. He stated that the primary nature of a squirrel is to be always scurrying around doing something. He stated that the fun of being a squirrel is that you are always active and can move and jump quickly. The pain of being a squirrel is that you never stop in one place very long, and squirrels do not get too close to people. I found the exercise very insightful. By the time we finished with everyone's sharing, the evening was over. I had planned to use a scripture meditation but decided to finish the evening with this exercise. I also had planned a formal evening prayer liturgy but this did not seem appropriate. We simply stood in a circle and shared short sentence prayers with my closing. Following the prayer, several remained and talked by the fireplace. Troyce and I felt the group was off to a good start. My anxiety level came down a notch.

Tuesday morning came early. I led the group in morning prayers using the liturgy for morning prayer in the Upper Room Worshipbook. After breakfast, the first session of the morning dealt with the issues of erosion and burnout in ministry. I shared with the group much of the contents of Chapter Two. The burnout cycle was discussed as well as the special problems related to burnout in ministry. Each person received an outline. (See Appendix C). The group was noticeably more open this morning. After I shared my input

we spent over forty-five minutes in feedback and discussion. All I had to say was, "Have you ever experienced any of these dynamics?" The dam had been broken. The discussion was free and open. Some of the pain and personal stories started to surface. During this time one of the group members who obviously was having problems, started to dominate the conversation. I finally had to cut him off as politely as I could and give permission for others to share. The group was beginning to take on a personality and it seemed every person had a role.

Already behind schedule, we moved to an assessment instrument created by Roy Oswald (See Appendix D) called The Clergy Burnout Inventory. It was taken by each member of the group. Following this, the group returned to the original dyads they were in the previous evening to discuss the questions stated in the inventory. After twenty minutes, Troyce led the group in processing this experience. Once again the discussion was free and often personal stories were shared.

After a short break I led the group in some stretching exercises and we got in a circle and gave the person in front of us a backrub. We moved next to viewing a thirty minute video entitled, "Irrational Junk Thoughts". This video was produced by the Northern Trails Area Education Agency in Clear Lake, Iowa. Originally produced for high school counselors as an in-service training, the video is easily applicable to

pastors dealing with the expectations of parish ministry. The video shares in a very humorous way, eleven "irrational junk thoughts" that can cause stress and burnout in ministry. The following is an outline of the contents of the video:

1. Everyone must love me. (We need as pastors, constant acceptance).
2. I cannot fail. I need to be perfect. (We must do everything well to like ourselves).
3. People who do things we don't like are bad people and deserve to be punished. (We can be quick to judge people who are different than us in behavior or belief).
4. Things should be different. (It is awful when things are different from what we want them to be).
5. Somebody else makes me feel the way I do. (We blame others for our feelings).
6. I know something bad will happen. (We can become worry warts).
7. I know I can't. (The church is against me, it's not worth even trying).
8. I can't make my own decisions. (Tell me what to think and do. I am dependent on you).
9. Your problem is my problem. (I'll take care of everything. I can help fix everything. Just leave it up to me).
10. It's too late now, I can't change. (It's just the way I am, I can't help it).

11. My way is best. (If you don't do it my way - There is one right way to do things and the other ways are no good). (See Appendix E)

After the video there was time for the group processing and sharing. The video provided a change of pace for the group. Once again there was a good flow of discussion and input.

The last exercise for the morning was a guided imagery experience entitled, "The Store". The exercise is the following:

As you are about to begin this fantasy, take time to make yourself comfortable. Loosen any tight clothing. Remove your glasses and, if you wish, your shoes. Sit or lie comfortably. Now take a few deep breaths slowly. Let the activities of the day go each time you breathe. When thoughts come to you, acknowledge them and gently return to the silence of your breathing.

Imagine yourself in a store. It is a pleasant store--attractively appointed, comfortable, uncrowded. As you wander up and down the aisles you find all sorts of things you like, not in any special order, but all very appealing to you. Walk around a bit looking at things.

As you are walking around you begin to notice a remarkable difference in this store. Not only are there objects, but qualities, values, and principles are also to be found on the shelves. Perhaps they are there in token or symbol, but you have the conviction that you can select what you want and it is really there. Keep looking. *-----*

Now you decide to select one thing. You pick the one thing you have wanted in your life very much. What do you select?

Look at what you have chosen. Examine it carefully. Is it really the important thing in your

life now? If not, you have time to replace it and select something else which you want even more.

Now take your one important choice to the front of the store. Near the door the owner of the store is waiting for you. You show the owner what you wish to take. The storekeeper looks at your purchase carefully, looks at you carefully, and tells you what it will cost. For the first time you notice that there is no cash register. What the store owner tells you is the cost is something very precious to you. What is demanded as the price of your selection?

How do you respond to the cost?

Now let the fantasy fade. As you are ready, come back to this time, this place. Stretch if you feel like it. And yawn.

How do you feel?

Using your "right now" feeling as an indicator, what did you learn about yourself from this fantasy?⁶⁹

This is the first time I had led a guided imagery. I did not give enough time between statements. Some of the group said afterward that the exercise was difficult for them because I went too fast. Following the material presented on burnout, the intent for the experience was to give the group members a vehicle for expressing their greatest desires. One of the women in the group shared that her greatest desire was to start caring for herself physically. The cost for her would be a change of priorities in her life.

Following this exercise we ate lunch and had two hours of free time. People were free to take a hike, sleep, read or

⁶⁹ Karen G. Dearchs. Personal Interview.

do whatever they chose during this period. I intentionally wanted some free space for the group. Troyce left the group after lunch. Before she left we talked about the retreat thus far. She felt the group had meshed well together except for one person. This particular person had a tendency to try to dominate the conversation. He was beginning to annoy some of the members of the group.

During the break I went for a long hike and played ping-pong with one of the members of the group. During our playing together he was able to share with me some of the struggles he was facing in his parish.

Our afternoon session marked the turning point in the retreat. The first part of the retreat was focused on building community and identifying the problem areas that can lead to burnout. The second half dealt primarily with coping strategies and the development of a support network. We began by processing the break. Each person had an opportunity to tell what, if anything, was significant to him/her during the break. The group appeared jovial and refreshed, ready for more discussion.

We began the afternoon session focusing on holistic health. I shared the concept that to be healthy is more than just not being sick. As pastors, we are to strive for and model wholeness to our people physically, emotionally, and spiritually. Two self assessment tools were handed to the group that would help them determine their degree of

wellness. The "Whole Person Health Appraisal" and the "I.H.A.P. Lifestyle Profile" from the Iowa State Department of Health were given to group members. (See Appendix F) Group members shared in the group briefly their impressions of these two assessment tools.

Another worksheet was passed to each person explaining the difference between what we say and what we do. We proclaim two kinds of theology. The explicit is what we say; the implicit is how we live. Each person was asked to reflect individually on the following three questions. (1) Using a model of holistic health, how would I like to care for myself in each of these three areas: physical, emotional, and spiritual? (2) What are some of the good things I already do for myself in these three areas that I wish to continue or even increase? (3) Make a time line of your physical, emotional, and spiritual highs and lows since entering the professional ministry. (See Appendix G)

After thirty minutes we broke in groups of three to share the difference between our implicit theology and our explicit theology. We also shared our time lines in small groups. I noticed how much our community spirit had developed. People were open to share their failures as well as their successes. The trust level was apparently there.

After a five minute break we gathered together for instructions for the next session. This particular exercise is called a "parable walk". I sent the group outdoors to find

an object that "speaks to them". They were to find an object that identifies where they are at this point in relation to all that has happened this far in the retreat. After finding the object they were to do the following things: (1) Write down adjectives that would describe the object. (2) Use the words "I am _____". Write several adjectives that would describe yourself at this point in the retreat. (3) Take a few moments to journal under the list of your words. You may want to journal about something that surprises you on the list. Finally, we met back as a group to process this experience. This exercise is helpful for two reasons. It allows me as a retreat leader to find out the issues people are dealing with. Secondly, it allows the Holy Spirit to speak to those issues as well. One pastor found a paper clip. Some of the adjectives he used to describe the paper clip were: practical, compact, flexible, purposeful. He went on to affirm to himself, "I am purposeful, I am flexible, etc." After spending some time in private journaling he shared this prayer with the group. "God help me to be purposeful as well as flexible in my journey of faith." We closed the afternoon session in a circle singing "We are one in the Spirit."

We had a two hour time slot for dinner. This allowed people to eat, take a walk, read, or just relax. Following our break for supper we began the evening session.

The first topic for the evening was self-esteem. I pointed out to the group that much stress for pastors comes

out of low self-esteem. If pastors want to be more whole, they must work on their self-esteem. The following Self-Esteem Checklist was given to the group to fill out:

SELF-ESTEEM CHECKLIST

	ALMOST ALWAYS	OFTEN	RARELY	NEVER
1) Do you find yourself exaggerating the importance of your role?	_____	_____	_____	_____
2) Are you jealous of the possessions, opportunities or positions of others?	_____	_____	_____	_____
3) Do you find yourself judging your behavior by other people's standards or expectations rather than your own?	_____	_____	_____	_____
4) Are you passive in your relationships with friends and/or family members?	_____	_____	_____	_____
5) Is it difficult for you to acknowledge your own mistakes?	_____	_____	_____	_____
6) Do you resort to bullying and intimidation in your dealings with others?	_____	_____	_____	_____
7) Do you "put people down" so that you can feel "one up?"	_____	_____	_____	_____
8) Are you a perfectionist?	_____	_____	_____	_____
9) Must you be a "winner" in recreational activities in order to have fun?	_____	_____	_____	_____
10) When faced with new opportunities, do you feel inadequate or insecure?	_____	_____	_____	_____

- 11) Do you have difficulty accepting compliments? _____
- 12) Do you refrain from expressing your feelings and opinions? _____
- 13) Do you shy away from trying new things for fear of failure or looking dumb? _____
- 14) Do you neglect your own needs in order to respond to the needs of others? _____

"ALMOST ALWAYS" or "OFTEN" answers to any of these questions may indicate that your level of self-esteem needs attention.⁷⁰

After a few minutes we gathered together to process this exercise as a group. We talked about how those fourteen areas apply to clergy. It was pointed out that we need to be conscious of the things we say to ourselves about ourselves.

Following a short break we gathered together to focus on the problem of developing close relationships in the ministry. I shared some of the information in Chapter Three on this vital issue. I summarized MacDonald's book Restoring Your Spiritual Passion with the group, focusing on the five types of people that are in every parish. The group spent a few minutes alone analyzing the relationships they love in their setting. (See Appendix H) Following the individual time of reflection, we again got into groups of three to talk about this issue. To close the evening, we shared our reflection of the day and closed with a circle prayer.

⁷⁰ Structural Exercises in Stress Management.
Vol. 11, Duluth, Minn: Whole Person Press

Wednesday began with a hymn and prayer followed by breakfast. I was somewhat apprehensive about how to close the retreat, but I was confident the group process would allow me to go with the flow. Our morning session centered on the theme of how to develop a support network. I began with a powerful story entitled, "The Carpenter and the Unbuilder".⁷¹ This delightful story affirms the need we all have for support and spiritual friendship in our journeys of faith. I shared some of the information pertaining to the topic in Chapter Three as well. I especially relayed to them that a good support network does not happen by accident. It must be intentional. The quality of a pastor's ministry is directly related to his/her support network. I shared with them several options that could be developed in their ministry, including a monthly day apart retreat. This was the moment of decision in the retreat. My assumption was that if clergy would experience the benefits of a retreat experience together such as this, they would see the need and value of continuing to meet. I was not disappointed. By group consensus, we decided to covenant to meet one day a month for a time of growth and support. For the next hour we talked about what we wanted to happen in this time together.

⁷¹ David M. Griebner. "The Carpenter and the Unbuilder". Weavings, (Nashville, Tenn.: The Upper Room, July/Aug., 1987), Vol. II., Number 4, p. 24ff.

We developed the following schedule for our time together:

- | | |
|---------------|--|
| 9:30 | Devotions led by a person in the group |
| 10:00 - 12:00 | Sharing - What is going on in your life?
What are you celebrating and struggling with? |
| 12:00 | Lunch |
| 1:00 - 2:30 | Free time for personal reflection, solitude, etc. |
| 2:30 | Discuss as a group <u>The Walk-On-Water Syndrome</u> by Bratcher to be read by each person during the month. |
| 3:30 | Housekeeping and Prayer Requests followed by a closing Worship and Communion. |

As a group we decided to covenant together for the following:

1. A monthly day apart.
2. Read a designated book each month
3. Pray daily for each other
4. Confidentiality

We also decided to contact Larry Sonner, the Conference Counselor, and invite him to our next meeting. He could give further insight and act as a consultant to the group.

After a short break we shared in the group our answers to the following questions concerning the retreat: I learned? I feel? I wonder? We ended with communion, followed by an evaluation and lunch. Over the three days we grew together in an incredible way. I left Dayton Oaks with a new awareness of the incredible power that retreats have for creating community and support.

CHAPTER 5

Analysis of the Project

This chapter will attempt to analyze the "Wholeness In Ministry" retreat from two perspectives. First, a personal analysis from myself looking at what appeared to be the strengths and weaknesses of the retreat experience. Second, the group members will give needed feedback of their impressions from the retreat experience.

Personal Analysis

It is difficult to be objective as the facilitator of the retreat, but nonetheless, several things stand out as strengths and weaknesses. One of the major strengths of the project was that I worked within the structure of the church. I received the endorsement from the Bishop, the District Superintendent, and the District Committee on Evangelism and Spiritual Formation. Had I ventured into a project like this "on my own," I doubt it would have been as successful. The groundwork has been laid for further development and exposure of the retreat in the future. I feel it was vital to have the Superintendent's endorsement in the publicity material that was sent to each pastor. His graciousness in stating that he would not be there was vital to the success of the retreat as well. I am confident had he attended, that the dynamics and level of sharing would not have come close to

what was experienced. This is a sad but true commentary on the church.

The setting was also vital to the success of the retreat. Had this same retreat been held in a church or a room rented in a motel, it would not have been as successful. This type of retreat needed to be held in a setting where people had space and scenery. The Holy Spirit speaks to us through all the senses. A sterile environment would limit a retreat of this kind. Dayton Oaks is a beautiful setting and the price was very economical. Having the meals provided was also important. Relationships were cultivated and a sense of community was fostered by eating our meals together.

I feel the design and format of the retreat itself was also a strength. One of the goals of this retreat was to create an environment in which clergy would see the benefits of continuing the group. This would not have happened if I would have lectured hour after hour. The retreat was designed to build community. Throughout the experience there was a natural flow of input, individual reflection, small group sharing and finally, group processing. I made it clear to the group that I was on the journey with them. I did not pretend to have all the answers. I saw my role as one who would give some input and set the stage for the process to work. Each member learned more from the Holy Spirit and the other members of the group than they learned from me. The trust level is an important roadblock to clergy groups as

previously mentioned in Chapter Three. This type of format helps tear down the walls of mistrust and suspicion. Having the group set the ground rules for the retreat was positive. The group had the freedom to lay the foundation for what was and was not acceptable.

The two overnights also enhanced the building of community. Bishop Job confirms this truth. "Although we cannot explain all the dynamics, our experience confirms that having a group together for a second overnight results in quantum differences in results on all fronts."⁷²

Finally, the space provided was important. I intentionally did not try to pack too much into the retreat. I wanted the group to leave relaxed and refreshed, not overloaded with information. The two hour free time in the afternoon and the longer breaks for meals were important for recreation, rest and refreshment. Even with the relaxed schedule, I found the process running behind schedule at times. I learned a valuable lesson. If a retreat is going well, you will always run out of time. It is important to find the balance between your agenda and the needs and concerns voiced by the group.

Having Troyce Fischer as a co-facilitator for part of the retreat was both a strength and a weakness. I am convinced that there are several benefits from having co-

⁷² Job, Shawchuck, Dohert, p. 35.

facilitators in a group. If the two work well together they can sense much more of the dynamics than just one individual. Troyce is much more experienced in leading retreats than I. Her presence there was a calming influence for me. I knew she could take over in a minute if she had to. I have a strong need for order while she is much more spontaneous and able to go with the flow. I sense that would be a good combination in leading retreats. The negative aspect of her involvement in the retreat was that she had to leave halfway through the event. I do not feel that was conducive to the group process.

I perceived that there were some weaknesses in the retreat as well. Not having spouses present could be seen as a weakness. Much of the material presented affects a minister's entire family. There was no mention of what stress and burnout does to the marriage and parenting of ministers. Having spouses would have added a whole new dimension to the experience. Some of the content would need to be expounded or changed. Those who advocate a system's approach to counseling would say that you do not solve a problem by taking just one person out of the system for therapy. Pastors need the support of their spouses as well if they are to find wholeness in ministry. This issue may need to be addressed in future retreats.

Another weakness was my inexperience in leading a guided imagery experience. I went too fast through the exercise,

not allowing the group members to benefit fully. Finally, there were times when I needed to be more assertive as the group facilitator. As mentioned previously, one of the members of the group had a tendency to dominate the group at times. In retrospect, I should have shared with him privately that he needed to allow all the members of the group to participate. One member in particular was distracted by this pastor's propensity to want to dominate.

Participant Analysis

The group members had opportunity to evaluate the retreat by responding to an evaluation at the close of the event. (See Appendix I) Following the format of this evaluation instrument is a summation of the responses given to the various questions.

1. Having completed this workshop I can say:

I learned...

----"that I need to be more disciplined so I can be more free in my life"

----"the importance of giving more attention to the physical body as steward of my body--allowing my body to be a 'Spiritual Director'"

----"more about my past-family relationships--how that affects who I am as a person and as a pastor"

----"to be comfortable--to listen"

----"to consider more my body as an avenue for God's

Holy Spirit to transform my life in recognizable ways"

----"some more about the dynamics of my family"

----"more about myself, in the midst of a genuine community"

----"the wide variety of reasons persons came to this event"

I experienced...

----"peace during the unscheduled time"

----"a high level of acceptance and support from the group"

----"intimacy--challenge"

----"the grace and love of God through the object parable and the guided meditation. I didn't just know it or understand it, but I felt it to be real and to be mine"

----"the freeing experience of breaking out of a mold of having to keep my nose to the grindstone and the privilege of giving priority time to some of my own relational, emotional, physical and spiritual needs"

----"fellowship at a deeper level than what I have had in a while and how much more I need to experience it"

----"many insights as to where people are and see their ministry to be"

----"peace, renewed excitement"

I am more confident of...

----"finding a core support group for bouncing ideas off"

----"my own thoughts and feelings about my own choices
in my spiritual life"

----"being part of this support group and having
something to offer"

----"the good and positive work I have done this past
year regarding my self-esteem and understanding of
self and past"

----"my ability to take more control of my life"

----"my own abilities, that I am not the only one who
struggles"

I am more competent in...

----"accepting what is positive in me"

----"self-evaluation"

----"hearing--not just listening to--but hearing
others"

----"contributing myself as a participant and in sharing
leadership"

----"letting others be"

----"listening to others and not be so ready to put
myself or others down"

I am more committed to...

----"renewing my spiritual life to come back to a deeper
commitment"

----"a small support and covenant group experience on
an ongoing basis"

----"being intentional about my spirituality and

wholeness"

----"keep doing this again"

----"a covenant group--living a "whole life"--"time for me"

----"making an effort to continue this effort"

2. Activities that helped me the most were...

----"listening skills"

----"finding an object, describing it--the low self
esteem project"

----"most activities were very helpful"

----"I liked the games--I like to laugh and let my
child out"

----"the object parable and the guided meditation as well
as the 'coat-of-arms' or 'shield' exercise we opened
with"

----"the special written instruments and resources and
the group interaction"

----"the time apart to think on what was taking place"

3. I had hoped for more in...

----"prayer and devotion--types and forms of these"

----"I came without many pre-conceived expectations"

----"the physical area"

----"I was vague about what I wanted so I appreciated
what took place"

----"inspiring more to minister"

4. I found the schedule (time and spacing of sessions)

to be...

----"good, free, yet balanced. For an initial meeting it was good"

----"pretty good, a lot was included into the time frame"

----"maybe we tried to do too much in the time allotted. I like the flexibility of it"

----"about right--not too much 'work', sufficient free time for 'perceiving individually'"

----"just right"

----"just about right--I enjoyed the freedom to discuss and focus on what the group needed to"

----"good--non-pressured schedule. I especially appreciated the 2 hours unstructured time Tuesday afternoon"

----"pretty good--needs more spacing of free time between events to allow what we have been exposed to, to sink in and be made a part of us"

5. The leader was helpful when...

----"he explained what this event really was all about"

----"he/she helped to focus and guide the group through its issues, feeling free to abandon their agenda"

----"I got a hug--when he challenged us"

----"I was pressed to look deeper within myself and then provided individual and group support"

----"he just dropped the agenda and let us talk"

----"he was open to the spirit of the group, yet kept
the group on track to the session goals"

6. I wish the leader had...

----"done a little better on guided imagery"

----"stopped people and pointed out the put-downs more.

There were quite a few that went unchecked"

7. Additional Comments

----"Thank you for the leadership and the freedom you
gave to the group. Your openness was very needed
and meaningful"

----"I'm interested to see what develops from and in this
group"

----"Thank you--I loved it!"

----"I hope every pastor in our conference will get more
involved in Wholeness retreats"

----"would spouses be able to come?"

----"I found the setting ideal, it was relaxing. I
found the time very valuable."

Each pastor was given an opportunity to share on a half
sheet of paper their overall impressions of the retreat
experience. The following two paragraphs were two responses
that reflected the group's response to the retreat:

I needed this retreat. Though surrounded by peers
and colleagues in ministry, I find that the
openness to sharing and nurturing often isn't

there. We are so often caught up in programs and "business" that we neglect each other as persons and as spiritual partners. Concerned with the narrow world of "our" parish and "our" individual ministries, we fail to look beyond to see how we fit into the larger picture, the cosmos. It was a joy to explore this, to feel freed from the everydayness. In this setting I found I had more in common with others who attended than I would have imagined. Christ was present, almost palpably so, and grace was real. Certainly not everything fit for me, there were topics I already felt competent with. But, even so, it was good to be reminded of this, good to realize how much I already knew.

Retreat Participant

I have the tendency to get so involved in the relationships, programs and activities of the local church that I neglect enriching, supportive relationships among clergy. As the result, I neglect many aspects of my relational, emotional, physical and spiritual life. It takes a time apart to become aware of my needs. This was a relaxing, spiritual "catch up" time for me. But more than that, the experience energized within me the latent

need to be in meaningful relationship with fellow clergy persons. I am resolved to give myself to an ongoing experience.

Retreat Participant

This chapter has analyzed the retreat from a personal perspective as well as the participant's perspective. Some strengths and weaknesses of the retreat were discussed. My overall reflection of the retreat remains very positive. It was gratifying for me to experience the bonding that developed within the group. As the retreat ended, I had a tremendous sense of relief that it was over but also I sensed a deeper calling that part of my future ministry would entail being a minister to ministers. The experience also offered my belief that a retreat setting is an effective tool for enhancing support and community. Chapter Six offers some final considerations.

CHAPTER 6

Conclusions

Chapter Six will deal with three remaining issues. (1) Some final conclusions of the "Wholeness In Ministry" retreat in light of the assumptions and questions shared in Chapter One. (2) An update of the present status of the monthly day-apart group which was a direct result of the "Wholeness In Ministry" retreat. (3) Some considerations for the future use and development of the retreat model.

Address to the Problem Statement

The "Wholeness In Ministry" retreat model was based upon three assumptions. (1) It was assumed that renewal of the church must begin with renewal of the clergy. (2) Secondly, it was assumed that pastors who participate in a "Wholeness In Ministry" retreat will see the need for an ongoing support system. (3) Thirdly, it was assumed that the direct result of a "Wholeness In Ministry" retreat would be the development of a monthly covenant support group.

All three of these assumptions, I feel, have proven to be true. The key to renewal in the church is effective ministers who are intentional about striving toward wholeness. This has been addressed in Chapter Three. From the participant analysis in Chapter Five, as well as personal observations, it is safe to say that the pastors who attended

the "Wholeness In Ministry" retreat are more aware of their need for an ongoing support system. Finally, as a result of the retreat experience, the pastors have formed a covenant group and continue to meet monthly for a day apart centered in growth and support.

There were five questions that this project/dissertation attempted to address:

- (1) What are the special dynamics of parish clergy erosion and burnout? This has been addressed in Chapter Two of the dissertation.
- (2) What are the biblical and theological principles for self-care and wholeness? This was addressed in Chapter Three of the dissertation.
- (3) What support systems are needed for parish clergy in the area of self-esteem, intimate relationships, spiritual formation, and in the development of a support network? This question as well has been examined in Chapter Three of the dissertation.
- (4) To what extent will the "Wholeness In Ministry" retreat be an effective catalyst for enhancing renewal and support for clergy in the Ft. Dodge District? This question is difficult to verify at this point. It is apparent that those who attended the retreat are now experiencing a day each month where together they are seeking renewal and support. Only time will tell the impact this will have on the District and the

churches they serve.

- (5) Can the "Wholeness In Ministry" retreat model be a viable program for clergy support and renewal throughout the Iowa Conference and the general church? I'm convinced that a retreat experience is more effective in building trust and community than a lecture setting which is the usual method pastors receive continuing education. There is nothing extraordinary about the design of this retreat except that it builds community and serves as a catalyst for continued support. At this point it is not yet clear how much input the "Wholeness In Ministry" retreat will have on the Iowa Conference and the general church. The Board of Ministry of the Iowa Conference will have much to say about the future of this project.

An Update of the Day Apart Group

All but one of the original group members who attended the retreat continue to meet monthly for a day apart. This has been particularly gratifying for two reasons. First of all, their meeting confirms the whole concept of the project. If the group would have disbanded after the initial retreat, the long range impact would have diminished greatly. Secondly, I am no longer associated with the group. Since the retreat I have moved to a new parish, making it very difficult to covenant to meet monthly. The group is not dependent on any one leader, which is healthy and indicates

they are claiming ownership themselves. They continue to follow the same format shared in Chapter Five which creates time for sharing, support, and solitude each month. One member of the group said, "I look forward to that day every month. It helps me keep balance and perspective in my ministry."

Final Considerations

There are several considerations for the future use and development of the "Wholeness In Ministry" retreat. One of the problems is that there is not enough time to cover the issues adequately. One option could be to offer an initial retreat which lays the foundation and a brief overview of the problems ministers face. The focus would be on building community and not as much on content. Then each month following the initial retreat, center on one particular issue, spending the day in a more focused manner. Resource persons could be valuable tools in this process.

Another consideration would be to modify the retreat for particular stages of ministry. One could develop a retreat for: (a) those in ministry for 5 years or less, (b) those who are in their mid-career phase of ministry, (c) those who are within ten years of retirement. Many of the issues are the same, however, pastors have problems that are unique to different stages in ministry.

Finally, if the "Wholeness In Ministry" retreat concept has a greater purpose within the church, the retreat will

need to be given several more times. Through repetition, a retreat leader gains experience and confidence. After more testing in the field, the "Wholeness In Ministry" model could be published for use throughout the church. In the United Methodist Church it would be beneficial if every conference had at least one retreat center staffed by a person trained to lead a variety of retreats for laity and clergy needs.

Finding wholeness in parish ministry remains a vital need in the body of Christ today. I remain convinced that renewal in the church is contingent on renewal of the clergy. It is my prayer that the "Wholeness In Ministry" retreat will, in a small way, make an impact on the lives of clergy and those they serve.

APPENDICES

APPENDIX A



The United Methodist Church
Iowa Annual Conference
Fort Dodge District
 1620 North 23rd Street
 Fort Dodge, Iowa 50501
 Phone (515) 576-2444

BONIFACIO B. MEQUI
 SUPERINTENDENT

Dear Colleagues in Ministry,

Please take a good look at the enclosed materials because they could make a difference in your life.

They address a problem pastors face and you may be one of those who would want to do something about it.


If so, just sign up for the Retreat designed with pastors like you in mind, and being there yourself should be the next best thing to happen.

The best, of course, is that I won't be there myself. That assures everyone's freedom to speak openly without holding back.

I hope you do take full advantage of this opportunity. Bruce Urfin, Chairperson of the District Board of Evangelism and Spiritual Formation, has drawn for you the scenario of what the Retreat hopes to accomplish, and the only thing that matters now is for you to decide being a part of it.

I hope and pray you will!

With you in Christ's service,


 Bonifacio B. Mequi
 Superintendent

Encls.
 BBM,'sm



COUNCIL ON MINISTRIES

IOWA CONFERENCE • THE UNITED METHODIST CHURCH
1019 Chestnut Street • Des Moines, Iowa 50309 • (515) 283-1991

Council Director:
Bruce R. Ough
Irene James, Secy.
Program Consultants:
Iris L. Harvey
Don Mendenhall
Anne Elly, Secy.
Jim Perdue
Sue Richardson, Secy.
Art and Nancy Allen
Connie Dicks, Secy.
Communications:
Karen Tisinger
Judy Kaster, Secy.

March 1, 1988

Dear Colleagues in Ministry:

Are you experiencing wholeness in your ministry? Every pastor needs a support network. Experiencing wholeness in ministry requires the ability to keep healthy - physically, emotionally, and spiritually. All three require understanding, skill training, and support. Often we ministers give ourselves to others but fail in developing adequate support ourselves.

The enclosed materials share information about an upcoming retreat sponsored by the Ft. Dodge/Mason City District Committees of Evangelism and Spiritual Formation. The retreat will be held April 18-20, 1988, at Dayton Oaks Camp. Some of the topics that will be discussed are:

- A theology of self-care and wholeness
- The specific dynamics of clergy, stress, and burnout
- Self-care strategies including: self esteem; self nurture; intimate relationships; spiritual formation; and peer support groups.

This retreat is an experimental model that hopefully with your participation and input can become a model for District Clergy renewal and support throughout the Iowa Conference. I am convinced that the key to renewal in the church today begins with clergy who are experiencing and modeling wholeness among the people they serve.

I invite you to attend the Wholeness In Ministry retreat in April. It may be the best investment you will ever make.

In His service,

Bruce Ursin, Chrp.
Ft. Dodge District Evangelism
and Spiritual Formation

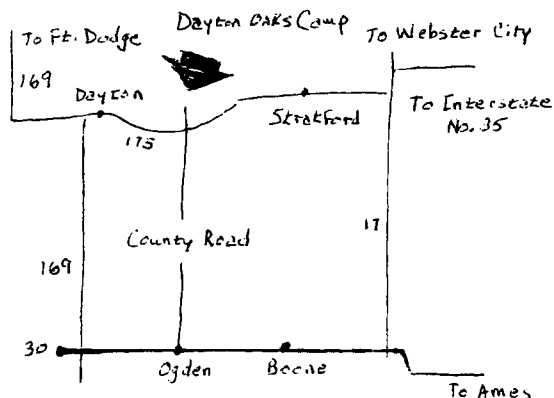
P.S. See the enclosed material for additional information.

WHOLENESS IN MINISTRY

Sponsored by

FT. DODGE/MASON CITY DISTRICT COMMITTEES
on EVANGELISM and SPIRITUAL FORMATION

WHERE: Dayton Oaks Camp
RFD 1
Dayton, Iowa
Phone: (515) 547-2417



WHEN: April 18-20, 1988
We will begin with dinner at 6:00 p.m. on Monday and end with lunch on Wednesday. Please plan on attending the whole retreat.

COST: The cost for the retreat is \$25.00, which includes six meals and two overnights.

WHAT YOU NEED: Bible, bed linen, blanket, towels, toiletries, and casual dress.

WHO: The retreat will be led by two co-facilitators.

Bruce Ursin: Bruce is the pastor at the Gowrie-Callender churches in the Ft. Dodge District and the chairperson of the Ft. Dodge District Committee on Evangelism and Spiritual Formation. Bruce is pursuing a D.Min. in Spiritual Formation with an emphasis in renewal in ministry.

Troyce Fischer: Troyce has led numerous retreats in both secular and church settings in the areas of Spiritual Formation, stress management, self esteem, and communication skills. She is presently the Wellness Coordinator for the Northern Trails Area Education Agency in Clear Lake, Iowa.

FOR FURTHER
INFORMATION CALL:

Rev. Bruce Ursin at Church: 515-352-3715
Home: 515-352-3995.

TENTATIVE RETREAT SCHEDULE

MONDAY EVENING

Dinner

Worship

Orientation

Theology of Self-care - A Biblical Understanding of Wholeness

Individual and Group Processing

Recovery of Self in Ministry

Individual and Group Processing

Worship

TUESDAY

Worship

Breakfast

Causes of Clergy Stress and Burnout

Individual and Group Processing

Lunch

Self-care Strategies for Wholeness in Ministry

Spiritual - Physical - Emotional

Individual and Group Processing

Dinner

Self-care Strategies (Con't.)

Individual and Group Processing

Worship

WEDNESDAY

Worship

Breakfast

Developing a Support Network

Eucharist

Lunch

Homeward Bound

 REGISTRATION: The retreat will be limited to the first 25
 people who register. Registration deadline is
 April 11, 1988

WHOLENESS IN MINISTRY RETREAT REGISTRATION FORM

NAME: _____

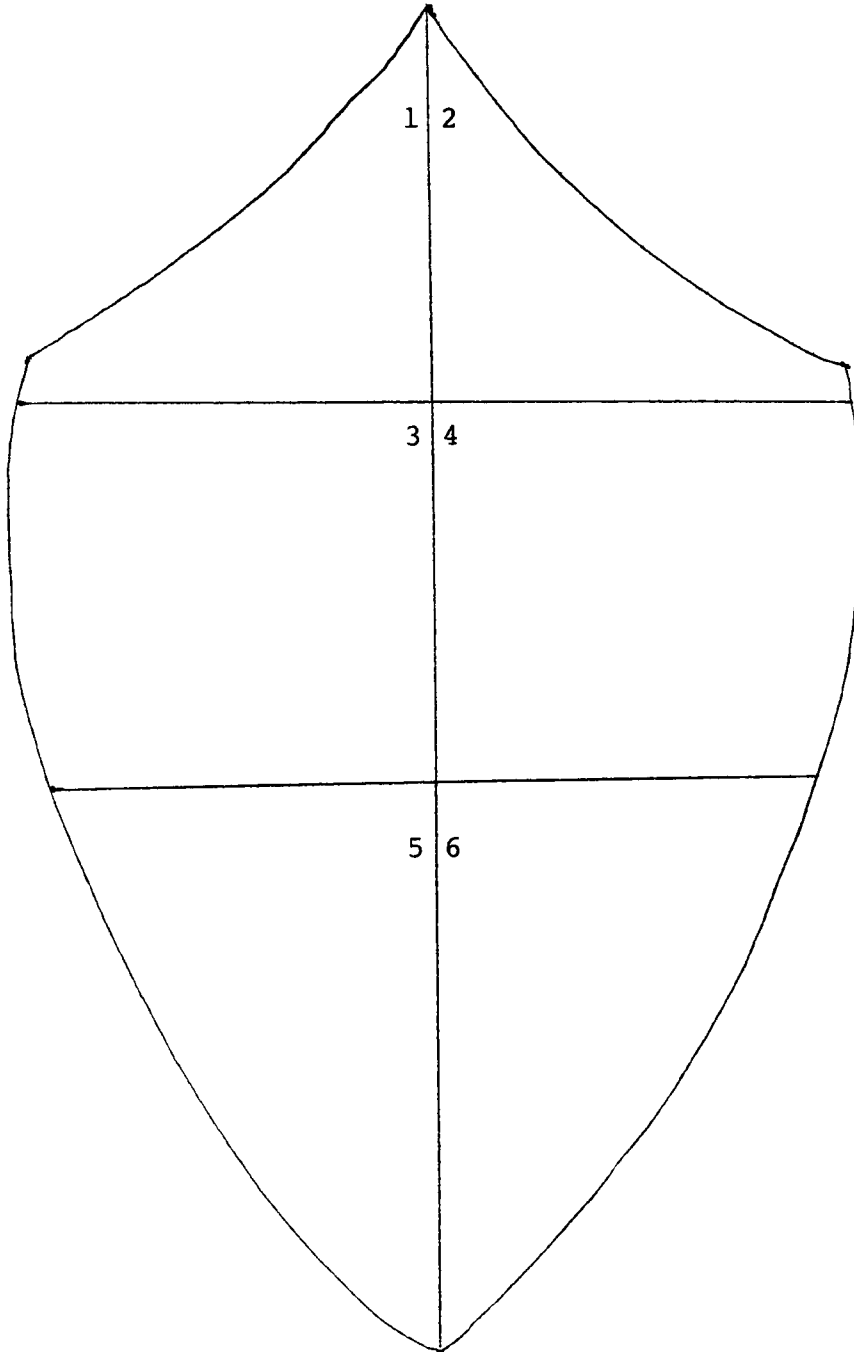
ADDRESS: _____

PHONE: _____

Make a check payable to Wholeness In Ministry Retreat in the
 amount of \$25.00. Include check with registration form and
 send to Rev. Bruce Ursin, P. O. Box 479, Gowrie, Iowa 50543.

APPENDIX B

112
PERSONAL COAT-OF-ARMS



APPENDIX C

OUTLINE

WHOLENESS IN MINISTRY RETREAT

Ministry Burnout: A Special Problem

1. The job of the ministering person is never finished.
2. The ministering person cannot always tell if his work is having any results.
3. The work of the ministering person is repetitive.
4. The ministering person is dealing constantly with people's expectations.
5. The ministering person must work with the same people year in and year out.

6. Because he works with people in need, there is a particularly great drain on the energy of the ministering person.
7. The ministering person deals with many people who come to her or the church not for solid spiritual food, but for "strokes".
8. The ministering person must function a great deal of the time on his "persona".
9. The ministering person may become exhausted by failure.

APPENDIX D

CLERGY BURNOUT INVENTORY
(CBI) Developed by Roy M. Oswald
The Alban Institute, Inc.

Over the past few years the following clergy burnout rating scale has been revised several times. As simple as it is, I am consistently amazed at how accurately it identifies those experiencing or on their way to burnout. It is a self-rating scale. After rating yourself on a scale of 1 to 6 on each of the 16 questions, total the numbers circled.

1. The extent to which I am feeling negative or cynical about the people with whom I work (despairing of their ability to change and grow).

1	2	3	4	5	6
Optimistic about parishioners				Cynical about parishioners	
2. The extent to which I have enthusiasm for my work. (I enjoy my work and look forward to it regularly.)

1	2	3	4	5	6
High internal energy for my work				Loss of enthusiasm for my job	
3. The extent to which I invest myself emotionally in my work in the parish.

1	2	3	4	5	6
Highly invested emotionally				Withdrawn and detached	
4. The extent to which fatigue and irritation are part of my daily experience.

1	2	3	4	5	6
Cheerfulness, high energy much of the time				Tired and irritated much of time	
5. The extent to which my humor has a cynical, biting tone to it.

1	2	3	4	5	6
Humor reflects a positive, joyful attitude				Humor cynical and sarcastic	

CBI (Continued)

6. The extent to which I find myself spending less and less time with my parishioners.
- | | | | | | |
|------------------------|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Normal and anticipated | | | | Increasing withdrawal from parishioners | |
7. The extent to which I am becoming less flexible in my dealings with parishioners.
- | | | | | | |
|--|---|---|---|--|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Remaining open and flexible with parishioners' needs and wants | | | | Becoming more fixed and rigid in dealing with parishioners | |
8. The extent to which I feel supported in my work.
- | | | | | | |
|-------------------------|---|---|---|----------------------------|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Feeling fully supported | | | | Feeling alone and isolated | |
9. The extent to which I find myself frustrated in my attempts to accomplish tasks important to me.
- | | | | | | |
|--|---|---|---|--|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Reasonably successful in accomplishing tasks | | | | Mainly frustrated in accomplishing tasks | |
10. The extent to which I'm invaded by sadness I can't explain.
- | | | | | | |
|-------------------------|---|---|---|----------------------|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Joyful most of the time | | | | Sad much of the time | |
11. The extent to which I am suffering from physical complaints (i.e. aches, pains, headaches, lingering colds, etc.)
- | | | | | | |
|----------------------------------|---|---|---|--|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Feeling healthy most of the time | | | | Constantly irritated by physical ailments. | |
12. The extent to which sexual activity seems more trouble than it is worth.
- | | | | | | |
|---------------|---|---|---|--|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Sex is a high | | | | Sexual activity is just another responsibility | |

CBI (Continued)

13. The extent to which I blame others for problems I encounter.
- | | | | | | |
|---------------------------------|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Minimum blaming or scapegoating | | | | | Others are usually to blame for the malaise I'm feeling |
14. The extent to which I feel guilty about what is not happening in this parish or with parishioners.
- | | | | | | |
|------------|---|---|---|---|---------------------------------|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Guilt free | | | | | Feeling guilty much of the time |
15. The extent to which I am biding my time until retirement or a change.
- | | | | | | |
|---------------------------|---|---|---|---|--------------------------------|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Highly engaged in my work | | | | | Doing what I have to to get by |
16. The extent to which I feel used up and spent.
- | | | | | | |
|-----------------------------------|---|---|---|---|----------------------------|
| 1 | 2 | 3 | 4 | 5 | 6 |
| High source of energy for my work | | | | | Feeling empty and depleted |

Total Number Circled _____

- 0 - 32 Burnout not an issue.
- 33 - 48 Bordering on burnout.
- 49 - 64 Burnout a factor of your life.
- 65 - 80 You are a victim of extreme burnout. A radical intervention into your life is necessary if you are to regain control of your health and vitality. please take your condition seriously.

Individual Reflection

1. Since burnout usually creeps up on us unaware, recall the times when you were not experiencing this condition. What changes took place in your life and/or your work to help bring this about?

2. What are some options for you in coping with your burnout?
3. Who are the individuals or resources you can turn to to help you reverse the burnout trends in your life?

APPENDIX E

ELEVEN BELIEFS THAT CAUSE PROBLEMS

1. EVERYBODY MUST LOVE ME!

The idea that we need love and approval all the time. If we don't get enough, we feel awful. We think, "Nobody loves me. I must be awful! I'm such a crumb!" We feel sorry for ourselves ("Poor me!") The most important thing is to "get love." We will do anything for more love.

2. I MUST BE GOOD AT EVERYTHING!

The idea that we must do everything well to feel good about ourselves. We can't fail. If someone else wins, we feel awful. We say to ourselves, "I lost, so I'm no good. I failed, so I'm lousy. I came in 2nd, how awful!" But fear of failure can keep us from doing a good job.

3. SOME PEOPLE ARE BAD: THEY MUST BE PUNISHED!

The idea that people who do things that we don't like are bad people. They should be blamed and punished. We think, "He's bad; he should go to jail. She's terrible; we should get rid of her. They are evil; they should go to prison." We can feel that way about ourselves too.

4. THINGS SHOULD BE DIFFERENT

The idea that it is awful when things are different than the way we want them to be. We think "How terrible; things are just awful." We can't accept things the way they really are. We get upset if we can't change things to fit our ideas of what they should be. But there is no reason we should like everything.

5. IT'S YOUR FAULT I FEEL THIS WAY!

The idea that somebody else makes us feel the way we do. If we are unhappy, it is because of what someone else said or did. "It's not my fault that I'm unhappy," we say. "You make me feel mad. You make me upset. Other people should change so that I will feel better. It's their job to change. I can't help it."

6. I KNOW SOMETHING BAD WILL HAPPEN - SOON!

The idea that we need to always watch out for things to go wrong. "A car may hit me. A dog may bite me. A lion may eat me on the way to school. I will worry about it so I can be ready for it. I need to keep watching. I can't relax."

7. IT'S EASIER NOT TO EVEN TRY!

The idea that it is easier to avoid difficult tasks in life than to face them. Life is too hard, so we should not try. It is far better to give up. We think, "I give up! I want it to be easy. I can't try. It's too hard. I don't want to take the responsibility."

8. I NEED SOMEONE STRONGER THAN ME!

The idea that we should depend on other people who are stronger than us. The feeling that "I am weak. I can't make my own decisions. Tell me what to think and do. Take care of me." But we are different from everyone else. We will need to learn to make our own decisions because we know ourselves best.

9. I CAN'T HELP BEING THIS WAY!

The idea that things happened to us when we were little, and that made us the way we are. "I'll probably always be this way. The past is the most important thing. There is no hope that I could change."

10. I SHOULD GET UPSET ABOUT YOUR PROBLEMS.

The idea that other people's problems should become our problems. The feeling that we need to change other people. The feeling that it is our job to solve other people's problems and to fix everything in their lives. Their problems are now our problems. We think "I'll take care of you. I'll take your problems."

11. THERE IS ONLY ONE GOOD WAY TO DO IT.

The idea that there is one right way to do things and the other ways are no good. Only one way is best. If we don't do something the best way, it will be awful. We think, "He shouldn't do it that way. His way is all wrong. We have to do it exactly this way. If I don't find the perfect way I'll ruin it."

ELEVEN BELIEFS THAT WILL NOT CAUSE PROBLEMS

1. EVERYBODY DOESN'T HAVE TO LOVE ME

Not everybody has to love me, or even like me. I don't necessarily like everybody I know, so why should everybody else like me? I enjoy being liked and being loved, but if somebody doesn't like me, I will still be O.K. and still feel like I am an O.K. person. I cannot "make" somebody like me any more than someone can get me to like them. I don't need approval all the time. If someone does not approve of me, I will still be O.K.

2. IT IS O.K. TO MAKE MISTAKES

It is O.K. to make a mistake. Making mistakes is something we all do, and I am still a fine and worthwhile person when I make mistakes. There is no reason for me to get upset when I make a mistake. I am trying, and if I make a mistake, I am going to continue trying. I can handle making a mistake. It is O.K. for others to make mistakes, too. I will accept mistakes in myself and also mistakes that others make.

3. OTHER PEOPLE ARE O.K. AND I AM O.K.

People who do things I don't like are not necessarily bad people. They should not necessarily be punished just because I don't like what they do or did. There is no reason why another person should be the way I want them to be, and there is no reason why I should be the way somebody else wants me to be. People will be whatever they want to be, and I will be whatever I want to be. I cannot control other people, or change them. They are who they are; we all deserve basic respect and reasonable treatment.

4. I DON'T HAVE TO CONTROL THINGS

I will survive if things are different than what I want them to be. I can accept things the way they are, accept people the way they are, and accept myself the way I am. There is no reason to get upset if I can't change things to fit my idea of how they ought to be. There is no reason why I should have to like everything. Even if I don't like it, I can live with it.

5. I AM RESPONSIBLE FOR MY DAY

I am responsible for how I feel, and for what I do. Nobody can make me feel anything. If I have a rotten day, I am the one who allowed it to be that way. If I have a great day, I am the one who deserves credit for being positive. It is not the responsibility of other people to change so that I can feel better. I am the one who is in charge of my life.

6. I CAN HANDLE IT WHEN THINGS GO WRONG

I don't need to watch out for things to go wrong. Things usually go just fine, and when they don't, I can handle it. I don't have to waste my energy worrying. The sky won't fall in; things will be O.K.

7. IT IS IMPORTANT TO TRY

I can. Even though I may be faced with difficult tasks, it is better to try than to avoid them. Avoiding a task does not give me any opportunities for success or joy, but trying does. Things worth having are worth the effort. I might not be able to do everything, but I can do something.

8. I AM CAPABLE

I don't need someone else to take care of my problems. I am capable. I can take care of myself. I can make decisions for myself...I can think for myself. I don't have to depend on somebody else to take care of me.

9. I CAN CHANGE

I can change. I don't have to be a certain way because of what has happened in the past. Every day is a new day. It's silly to think I can't help being the way I am. Of course I can.

10. OTHER PEOPLE ARE CAPABLE

I can't solve other people's problems for them. I don't have to take on other people's problems as if they were my own. I don't need to change other people, or fix up their lives. They are capable and can take care of themselves, and can solve their own problems. I can care and be of some help, but I can't do everything for them.

11. I CAN BE FLEXIBLE

There is more than one way to do something. More than one person has good ideas that will work. There is no one and only "best" way. Everybody has ideas that are worthwhile. Some may make more sense to me than others, but everyone's ideas are worthwhile, and everyone has something worthwhile to contribute.

APPENDIX F

WHOLE PERSON HEALTH APPRAISAL

Circle the items with which you are not satisfied at present.

**Star the items that signal your wellness.

PHYSICAL

smoking	caffeine intake	alcohol use	medication
weight	physical pain	sexual satisfaction	exercise
energy	body tension	body image	other
stamina	sleep patterns	diet habits	_____
strength	general health	attention I pay to my body	_____

MENTAL

alertness	poetic vision	memory	enthusiasm
creativity	know my field	wise	stimulation
new ideas	open-minded	capable	other
logical	consistent	curiosity	_____

EMOTIONAL

depressed	often anxious	can express feelings	happy
stability	often scared	can accept feelings	other
sensitive	self-confidence	meet my own needs	_____
grieving	feel secure	in touch with me	_____
freedom	self-control	sense of success	
content	independence	all together	

SOCIAL

friendship	handle conflict	meet all people w/ease	affectionate
intimacy	social graces	express needs to others	polite
outgoing	conversation ease	respond to others' needs	entertaining
respect	able to say "no"	relationship w/spouse	other
honesty	loyal--trusting	relationship w/kids	_____
obedient	am helpful	relationship w/parents	_____
tolerant	forgiveness	dependent/independent	

SPIRITUAL

hope	positive view	comfort w/my death	commitment
meaning	feel forgiven	worthwhileness	direction
purpose	good example	in touch w/God	submission
values	worship life	sharing faith	other
faith	at peace	prayer life	_____

LIFESTYLE

habits	moved recently	comfortable w/aging	able to play
priorities	going too fast	handle money well	goal setting
courageous	trying too hard	appreciate beauty	successful
satisfied	able to relax	job satisfaction	other
orderliness	able to enjoy	decision-making	_____

THERMOMETER OF
MY STATE OF HEALTH

Physical	
Mental	
Emotional	
Social	
Spiritual	
Life Style	

Perfect

Excellent

Adequate

Room for
Improvement

Holds Me Back

Poor

Critical

FILL MERCURY
UP TO
APPROPRIATE
LEVEL

IHAP LIFESTYLE PROFILE TEST

This test is self-explanatory. Answer all questions as honestly as possible. Don't leave out any. The scoring is at the end of the test.

CHECK OR CIRCLE APPROPRIATE ANSWERS
Scoring and evaluation at End of Test

EXERCISE/WEIGHT

1. Your level of exercise:
 - a. Vigorous (very active);
 - b. High Moderate-programmed exercise 4 times a week; walk 1 1/2 miles a day or 15-20 flights of stairs a day;
 - c. Low Moderate - 1/2 to 1 1/2 miles of walking a day; 5-15 flights of stairs;
 - d. Sedentary - less than 1/2 mile of walking a day; under 5 flight of stairs
2. Do you feel your weight is:
 - a. Reasonably below to 5 lbs. over what is normal for your size;
 - b. 6-20 lbs. overweight;
 - c. 21-25 lbs. overweight;
 - d. 26-50 lbs. overweight;
 - e. 50-plus overweight

TOBACCO, ALCOHOL, SUBSTANCE USE

3. Do you smoke (pipe, cigars and/or cigarettes)?
 - a. no b. Yes
4. How many cigarettes do you smoke per day?
 - a. None b. 1-10 c. 11-20 d. 21-30 e. 31-40
 - f. 40-plus
5. Average number of 12-oz. bottles of beer and/or 5-oz. glasses of wine per week?
 - a. 0-7 b. 8-15 c. 16-plus
6. Total number of drinks per week including hard liquor?
 - a. 0-7 b. 8-15 c. 16-plus
7. Do you consume alcoholic beverages together with certain drugs (tranquilizers, barbiturates, antihistamines or illegal drugs)?
 - a. No B. Yes
8. Do you use painkillers excessively?
 - a. No b. Yes

9. Do you ever drive under the influence of alcohol or any drugs that might affect your ability of judgment?
a. No b. Occasionally c. Yes

HEREDITY/HYPERTENSION

10. Family history (parents & siblings) of cardiovascular disease (CVD):
a. None b. one over 60 with CVD or death; c. Two over 60 with CVD or death; d. One under 60 with CVD or died of CVD; e. Two under 60 with CVD or died of CVD
11. Family history of diabetes (blood relatives):
a. No B. yes
12. Your blood pressure is:
a. Normal b. High but controlled c. Don't know
d. High, uncontrolled

GENERAL LIFESTYLE

13. You feel stressed or uncomfortably anxious:
a. Once a week b. 3-6 times a week c. Daily
d. Many times a day
14. You are able to relieve your anxiety:
a. Always b. Most of the time c. Seldom d. Never
15. You experience periods of depression
a. Seldom b. Occasionally c. Frequently
16. Do you get enough satisfying sleep?
a. Yes b. No
17. Breast self-examination (if applicable):
a. Monthly b. Occasionally c. Never

SAFETY

18. Do you avoid driving when you are under the influence of alcohol or drugs?
a. Yes b. No
19. Do you wear a seatbelt?
a. Always b. Frequently c. Occasionally d. Never
20. Do you drive a motorcycle, moped or snowmobile?
a. No b. Yes

21. Do you make use of clothing and equipment provided for your safety at work and/or recreation? (i.e., helmets, lifejackets, etc.)
a. Yes b. No
22. Are you familiar with first aid procedures?
a. Yes b. No

NUTRITION

23. Do you choose foods prepared without oil, those cooked by methods other than frying, and milks, meats and cheeses lower in fat whenever possible?
a. Usually b. Occasionally c. Often
24. On the average do you use salt
a. Never b. Occasionally c. Often
25. Do you eat raw fruits and vegetables at least twice a day?
a. Usually b. Occasionally c. Seldom

SCORING

FOR EACH LETTER MARKED GIVE YOURSELF POINTS AS INDICATED BELOW:

A SCORE = 1 POINT
B SCORE = 3 POINTS
C SCORE = 5 POINTS
D SCORE = 7 POINTS
E SCORE = 9 POINTS
F SCORE = 11 POINTS

NOW -- TOTAL ALL YOUR POINTS FOR YOUR PERSONAL LIFESTYLE ASSESSMENT!

YOUR SCORE _____

IF YOU SCORE:

25-35 = EXCELLENT

36-50 = GOOD

51-65 = DEFINITELY NEED IMPROVEMENT

OVER 65 = BETTER START DOING SOMETHING RIGHT AWAY OR YOU MAY BE HEADED FOR TROUBLE!

HOW'S YOUR LIFESTYLE? NEED A CHANGE?

Health Education
Risk Reduction Program
Iowa State Department of Health
Lucas State Office Building-3rd Floor
Des Moines, Iowa 50319

APPENDIX G

INDIVIDUAL REFLECTION

We proclaim two kinds of theology. The explicit is what we say; the implicit is how we live. If someone followed you around ignoring your words, only observing how you managed your life, what would the perception be of your theology? This is your implicit theology. How does it compare with your explicit theology?

INDIVIDUAL REFLECTION

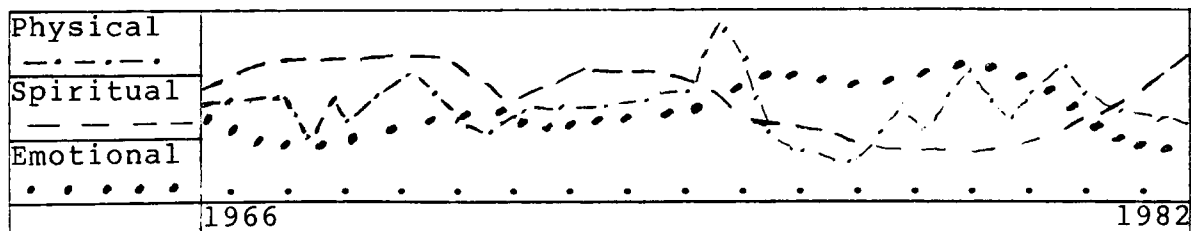
1. Using a model of holistic health, how would I like to care for myself in each of these three areas:

Physical
emotional
spiritual?

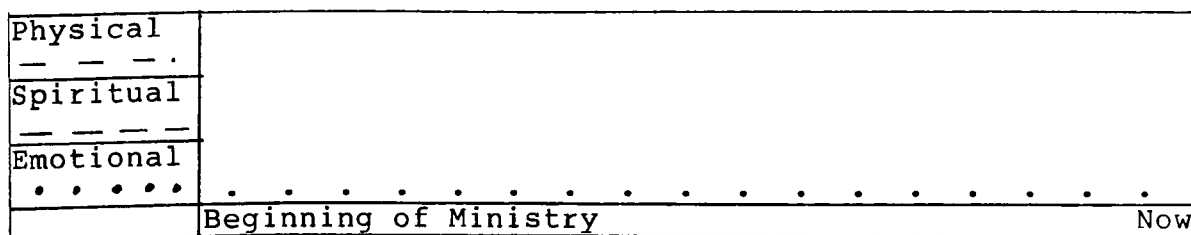
2. What are some of the good things I already do for myself in these three areas that I wish to continue or even increase?

3. Make a time line of your physical, emotional, and spiritual highs and lows since entering the professional ministry.

Example:



Examine the key factors in the lines moving up or down in each of these areas.



SMALL GROUPS

1. Share your perceptions of the difference between your implicit theology and your explicit theology.

2. Share your time line.

Oswald

APPENDIX H

ROY OSWALD

Persons who support
me in my ministry
do this:

List significant others in these columns

Level with me						
Care enough to hold me accountable						
Let me be real						
Ask me difficult questions						
Enjoy me						
Give me a sense of my own worth and integrity						
Help me to live with the pain of being different, alone, isolated						
Affirm that I am competent while also allowing me to ask for help						
Call forth the best that is in me, evoking my gifts						

Five Kinds of People That Affect Spiritual Passion:

1. The very resourceful people: They ignite our passion.
2. The very important people: They share our passion.
3. The very trainable people: They catch our passion.
4. The very nice people: They enjoy our passion.
5. The very draining people: They sap our passion.

APPENDIX I

WORKSHOP EVALUATION

1. Having completed this workshop I can say:

I learned...

I experienced...

I am more confident of...

I am more competent in...

I am more committed to...

2. Activities that helped me the most were...

3. I had hoped for more help in...

4. I found the schedule (time and spacing of sessions) to be...

5. The leader was helpful when...

6. I wish the leader had...

7. Additional comments:

BIBLIOGRAPHY

- Beaven, William H. "Ministry Burnout - Cause and Prevention. Ministry. Mar., 1986.
- Bowers, Margaretta. Conflicts of the Clergy. New York: Thomas Nelson, Inc., 1963.
- Bratcher, Edward B. The Walk-on-Water Syndrome. Waco: Word Books, 1984.
- Brodsky A. and Edewich J. Burnout: Stages of Dissillusionment in the Helping Professions. New York: Human Services Press, 1980.
- Browning, Robert, W. Professional Burnout Among the Clergy. Dissertation Abstracts International: Vol. 42/11-B, 1981, p. 4570.
- Cherniss, Cary. Staff Burnout. Beverly Hills: Sage Publications, 1980.
- Cobb, John B., Jr. Theology and Pastoral Care. Fortress Press, 1977.
- Coger, Marion and Pierce, Carol. Women in Parish Ministry: Stress and Support. Washington, D. C.; The Alban Institute, Inc., 1985.
- Collins, Gary R. "Burnout: The Hazard of Professional People-Helpers." Christianity Today, April 9, 1977, pp. 12ff.
- Dearchs, Karen G. Personal Interview. (Karen is the chairperson for Spiritual Formation in the Iowa Conference. She shared the guided imagery with me as a possible resource for the Wholeness In Ministry Retreat.
- Demaray, Donald. Watch Out for Burnout. Grand Rapids: Baker, 1983.
- DeVogel, Susan H. "Clergy Morale: The Ups and Downs." The Christian Century, December 17, 1986, pp. 1149ff.
- Doohan, Helen. "Burnout: A Critical Issue for the 1980's." Journal of Religion and Health, Vol. 21, No. 4, Winter, 1982, pp. 352ff.

- "Experts Say Clergy Stress Doesn't Have to Result in Burnout". Christianity Today, Nov. 9, 1984.
- Fenhagen, James. More Than Wanderers. New York: Seabury, 1978.
- Frankl, Viktor. Man's Search for Meaning: An Introduction to Logo-Therapy, Boston: Beacon Press, 1959.
- Freudenberger, Herbert J. Burnout - The High Cost of Achievement. Garden City, New York: Anchor Press and Doubleday Co., Inc., 1980.
- Friedman, Meyer and Rosenman, Ray H. Type A Behavior and Your Heart. Greenwich: Fawcett Books, 1974.
- Gilbert, Barbara. Who Ministers to Ministers? The Alban Institute, Inc., 1987.
- Gleason, John, J. "Perception of Stress Among Clergy and Their Spouses." The Journal of Pastoral Care, Vol. 31, No. 4, 1977.
- Goodykoontz, Harry G. The Minister in the Reformed Tradition. John Knox Press, 1963.
- Griebner, David M. "The Carpenter and the Unbuilder". Weavings. (Nashville, Tenn.: The Upper Room, July/Aug., 1987), Vol. II., Number 4.
- Hanson, Richard A. "An Ounce of Prevention". Ministry. March, 1986.
- Harbaugh, Gary. Pastor As Person. Minneapolis: Augsburg Publishing House, 1984.
- Harbaugh, Gary L. and Rogers, Evan. "Pastoral Burnout: A View from the Seminary." The Journal of Pastoral Care, Vol. 38, No. 2, 1984, pp. 99-106.
- Harris, John C. Stress, Power and Ministry. Washington, DC: Alban Institute, 1977.
- Hartley, Shirley F. "Marital Satisfaction Among Clergy Wives." Review of Religious Research, Vol. 19 No. 2, Winter, 1978, pp. 178-191.
- Holmes, T. H., and Rahe, R. H. "The Social Readjustment Rating Scale." Journal of Psychosomatic Research, Vol. 11, 1967, pp. 213-218.

- Holmes, Urban T. Spirituality and Ministry. San Francisco: Harper and Row, 1982.
- Houts, Donald C. "Pastoral Care for Pastors: Toward a Church Strategy." Pastoral Psychology, Vol. 25, No. 3 (Spring 1977).
- Hulme, William. Your Pastor's Problems. Minneapolis: Augsburg Publishing House, 1966.
- Job, Rueben and Shawchuck, Norman. A Guide to Prayer for Ministers and Other Servants. Nashville: The Upper Room, 1983.
- Kesler, Jay. Being Holy Being Human. Waco: Word Books, 1988.
- Kiersey-Bates. Please Understand Me. Del Mar, California: Prometheus Nemesis, 1978.
- Killinger, John. Christ In the Seasons of Ministry. Waco: Word Books. 1981.
- Levinsson, Daniel, Knopf, Alfred. Seasons of a Man's Life. New York, 1978.
- MacDonald, Gordon. "Dear Church, I Quit". Christianity Today, June 27, 1980.
- MacDonald, Gordon. Restoring Your Spiritual Passion. Nashville: Oliver-Nelson Books, 1986.
- Madden, James P. (Editor). Loneliness: Issues of Emotional Living in an Age of Stress for Clergy and Religious. Whitinsville, Mass.: Affirmation Books, 1977.
- Maslach, Christina. Burnout (Proceedings of the First National Conference on Burnout), Gwyned-Mercy College, Pennsylvania.
- Maslow, Abraham. Toward a Psychology of Being. Princeton D. Van Nostrand Co., 1962.
- McKenna, David. Renewing Our Ministry. Waco: Word Books, 1986.
- Nouwen, Henri. Creative Ministry. Garden City, New York: Image Books, 1971.
- The Living Reminder. New York: Seabury Press, 1977.
- Reaching Out. Garden City, New York: Doublday, 1975.

- The Way of the Heart. New York: Ballantine Books, 1981.
- Oden, Thomas. Agenda for Theology. New York: Harper and Row, 1979.
- Oswald, Roy. Clergy Stress and Burnout. Minneapolis: Ministers Life Resources, Inc., 1982.
- Paul, Cecil R. Passages of A Pastor. Grand Rapids: Zondervan Publishing House, 1981.
- Perry, Charles. Why Christians Burn Out. Nashville: Thomas Nelson, 1982.
- Powers, Bruce. Christian Leadership. Nashville: Broadman Press, 1979.
- Rassieur, Charles A. Stress Management for Ministers. Philadelphia: The Westminster Press, 1982.
- Rediger, G. Lloyd. "Clergy Burnout I & II". Clergy-physician seminar at Madison General Hospital, Madison, Wisc., April 10, 1981.
- Rediger, G. Lloyd. Coping with Clergy Burnout. Valley Forge: Judson Press, 1982.
- Reuter, Alan. "Stress in the Ministry: Can We Fight Back?" Currents in Theology and Ministry, St. Louis, MO: Seminex, 1981.
- Rodd, Cyril. The Pastor's Problems. Edinburgh: T. & T. Clark Limited, 1985.
- Sanford, John. Healing and Wholeness. New York: Paulist Press, 1977.
- Sanford, John A. Ministry Burnout. New York: Paulist Press, 1982.
- Ministry Burnout. New York: Paulist Press, 1982.
- Schaeffer, Franky. A Time for Anger. Westchester, Illinois: Good News Publishers, 1982.
- Sehnert, Keith W. Stress/Unstress. Minneapolis: Augsburg Publishing House, 1981.
- Selye, Hans. The Stress of Life. New York: McGraw Hill, 1976.
- Seymour, Ruth. "Clergy and Stress". Detroit Free Press. Jan. 6, 1986.

- Shawchuck, Norman and Job, Rueben and Doherty, Robert. How to Conduct a Spiritual Life Retreat. Nashville: The Upper Room, 1986.
- Shawchuck Norman. What It Means To Be a Church Leader. Indianapolis: Spiritual Growth Resources, 1984.
- Shelley, Marshall. "The Problem of Battered Pastors". Christianity Today, May 17, 1985, pp. 34ff.
- Structural Exercises in Stress Managements. Vol. II, Duluth, Minn.: Whole Person Press.
- Tubesing, Donald A. Kicking Your Stress Habits. Duluth: Whole Person Associates, 1980.
- Tubesing, Donald and Tubesing, Nancy. "Stress and Wellness". Care Cassettes, The College of Chaplains, Vol. 8, No. 3, 1981.
- Warner, Janelle, and Carter, John D. "Loneliness, Marital Adjustment and Burnout in Pastoral and Lay Persons." Journal of Psychology and Theology, Vol, 12, No. 2, 1984, pp. 125ff.
- Young Pastors Seminars. Vocation Agency, United Presbyterian Church, New York.

